VOL. IV. OCTOBER, 1889. No. 10.

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OFFICE OF PUBLICATION: ANN ARBOR, MICH.
BOSTON OFFICE: 141 FRANKLIN STREET.

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THE UNITARIAN:

A Monthly Magazine of Liberal Christianity.

Vol. IV. OCTOBER, 1889. No. 10.

WORSHIP.

Worship sits steadfast in the stately places
Where Art and old-time Custom bring their offerings;
But rises up and walks with them whose faces
Are set as though they would on to higher things:
She sheds on those Devotion's calm and peace;
But these she stirs and fires with Aspiration's grace.

H. H. B.

THE RELIGIOUS OUTLOOK.

A Sermon, by Rev. Reed Stuart, Detroit, Mich.

Lift up your eyes and look on the fields; for they are white already to harvest.—John iv., 35.

We are often reminded that prophesying is an unprofitable way in which to exercise the mind. There is no field that furnishes such ample opportunities for mistake as does the future. He is wisest who makes the most of the present, confident that the future will be equal to itself, and will be able to meet all drafts made upon it. Moreover, today has enough within it to engage all our powers. It has much bounty for every pertinacious beggar who is seeking happiness, and many duties for whosoever is earnest enough to undertake them. This day belongs to the celestial calendar; and if we are contemplating a noble deed, we need wait for no fairer, or more propitious time. However dull and uninteresting the present hour may be, contemn it not. Is it not the meeting point of two eternities—the past and the future? This little island of a moment, upon which we find ourselves, is washed on every side by the waves of a boundless sea.

Not willing to run the risk which attends all who try to prophesy, but holding ourselves strictly to the present and asking to be instructed by observation and experience, we attempt to give some account of the present condition of the religious sentiment, and state what expectations may be justly held concerning it.

In the construction of our world, things are so related to each other that a change in one, makes necessary a change in all things. A change in the forest area changes the rainfall; a change in the rainfall changes the volume of the rivers, dries up springs, gradually turns marshes into solid ground, makes more acres of arable land, banishes certain diseases, and adds, within certain limits, to the happiness of mankind. A change in the mode of agriculture, or of transportation, is felt in every department of human activity. New learning in one direction is the cause of new information in all directions. A new astronomy made a new theology necessary. A new geology made a new anthropology necessary. A new doctrine of God and man made a new poetry, a new painting, a new architecture, a new worship, a new theory of rights and duties, a new civilization, necessary. A critical examination of some history inevitably led to a critical examination of all history. The line drawn between myth and fact, in the early annals of one nation, must in the nature of the case be extended eventually with a like directness through the early annals of every nation. Criticism, having begun, could not halt until it had gone to the end. The sacredness of a belief, or of a book, was no protection to it, because it was soon discovered that sacredness was no guaranty for truth. Many things that were sacred were foolish, or false, or cruel. In the

revolution of the earth all things that appear upon its surface—forests, mountains, oceans, rivers, cities—are carried forward together. So, in the revolution of thought which has marked the passing age, all things — science, government, art, religion—have rolled forward in one great movement.

One of the strange things attending this change is that the dread of our generation concerning it has all been reserved for a change in religion; whereas it is only a part of the great general movement. Religion has changed in its doctrinal form within the last fifty years; but it is no more changed than chemistry and geology. People are no more radical in religion than they are in astronomy and commerce. Radicalism in one thing compels radicalism in all things. That a generation should change its theological views should awaken no more surprise, and no more dread, than that the same generation should change its views of government, or of the reign of law.

Through failure to observe this plain law of the natural working of the human mind and of the order of events, there has been a deep solicitude on the part of many lest, in the great revolution which has been taking place, religion would fall away and wholly disappear. This anxiety, wherever manifested, betrayed skepticism. It implied the doubt that religion is not natural, but artificial; that it is not organic, but merely functional; that it is something which does not belong constitutionally to the soul, as do the convolutions to the sea-shell and the color to the rose, but is something external, temporary, expedient; something made by transient circumstances and destined, with transient circumstances, to pass away. There have been those who, running on far in advance of events, have predicted that the time was not far distant when religion would be wholly a thing of the past, and whatever interest it would possess must be only that which the antiquarian may have in any departed thing. It would be studied only for the same reason that the old kingdoms of the Nile, or the buried cities of the Mediterranean are studied;—not for any power it may have over our life now, but only to discover what power it once had. Whatever it may have been in its power to rebuke or to inspire in the past, the time was near at hand when the race would be seen moving across the earth, unsupported by its lofty sanctions in life, and uncheered by its transcendent hopes in death. But, looking out upon the strange scene around us, there seem to be no indications that this prophecy is approaching its fulfilment. The current of events does not seem to be setting that way.

A number of years ago, when historic criticism was gaining its first great victories in the field of sacred literature—when the old view of inspiration had to be abandoned as untenable, and all the immense theology built upon that false foundation seemed to be ready to crumble into ruins—one, who had been a leader in these battles, asked the question, "Have we now any religion?" The question has been often repeated since then. But the question, then or now, if, by any means, it implies that an answer might be given in the negative, is based, surely, upon a misapprehension of what constitutes religion. If religion cannot change its outward form without losing its inner meaning, if its soul is dependent upon its body, then, however sad the confession may make us, truth would compel us to say, we have no longer any religion.

As has been pointed out again and again, the religion of Christ was not, in all respects, that of the Apostles; that of the Apostles was not that of the Christian Fathers; that of the Christian Fathers was not that of the Middle Age; that of the Middle Age was not that of the Reformation; that of the Reformation was not that of a century ago; and that of a century ago was not that of these days. But that is no more true of religion than it is of science, or of literature, or of government, or of education. These all have changed in their course through time. Many things that were once thought necessary to these great forms of the soul of man have perished; and yet the forms remain.

Noting this, it would be quite as pertinent to ask, Have we now any science, or government, or art left, after all these changes? as to ask, Have we now any religion left? When a Republic appears in the world, we do not ask whether this is not the end of all government, but whether this is not a higher form of government. We conclude that government is the one organic, essential, self-renewing thing, which is equal to all places and ages; and that what was once thought to be essential—kings, thrones, hereditary descent, doctrine of Divine Right—was an accident in the case, and having served its use, might fall away without loss, as the leaves fall at the breath of autumn. For the same reason, what, in these days, appears as religion is not its destruction but its higher fulfilment. A certain doctrine of inspiration, or infallibility, or miracle, which was thought to be fundamental and indispensable, is now seen to be merely an accident and an appendage. It is not the foundation of religion; religion is the foundation of it; and, upon this foundation, other temporary structures may be built by the soul of man which once built those that are now lying in ruins. When man changed his views about chemistry, he did not cease to believe that there are laws running through every particle of the earth and air. And, when one changes his views about the doctrine of miracles, he does not cease to believe that there are spiritual laws whose operations transcend every effort of sense and intellect to discover and measure them. When the new astronomy came, and changed the opinion of man concerning the relation of earth and sun, it did not rob him of his belief that earth and sun exist, and that they sustain some relation to each other. So when broadening and deepening knowledge takes away an old idea concerning the soul and God, it does not take away the belief that the soul and God exist, and that they sustain some relation to each other. A new theory concerning the origin of Duty does not take away the sense of obligation from the human heart. Thus, whatever the future may reveal, a survey of the present discovers no symptoms of dissolution in religion.

What is called the skepticism of the age, but which, when seen aright, is a desire for truth, has been very persistent. Nothing has escaped examination. Step by step the whole ground has been gone over and closely scrutinized. Every year the beliefs and customs of the race have been put through a finer sieve. The critical spirit began its onslaught against the bigotry and intolerance of existing Christianity—a wild, fierce attack which culminated in the French Revolution. Then it became philosophical and dealt with miracles; and Deism appeared. Then it became humane and ethical; and Universalism and Unitarianism appeared. Then it became historical and rational; and the results of Biblical criticism appeared in a freer use of the sacred books. Later it became scientific; and agnosticism appeared. But in one form or another everything pertaining to the whole subject of religion —from the authorship of the Pentateuch to the immortality of the soul and the existence of God—has been questioned. This process has been painful, but it was necessary; and what is necessary must be beneficent. "The morning after an earthquake we study geology;"—we would know of what our earth is formed and how it is formed. Thus, after this theological earthquake has spent its force, we turn to a study of the upheaved strata that we may see how this spiritual globe is formed and what are its indestructible qualities. One of the first lessons which this upheaval impresses upon the mind, is that religion is a universal instinct and not a partial revelation. It is not the endowment of a nation, but of man. Once it was thought to be miraculous and supernatural; now it is seen to be natural and in accordance with law. Once it was thought to be a revelation imposed upon man from the outside; now it is seen to be a growth from the inside. Once it was thought to be dependent upon sacred books; now it is seen that the sacred books are dependent upon it.

This changed view becomes a source of renewed confidence. If it were a

plant which was only found growing on a single island of the great human world, and which demanded some special and miraculous condition of soil and air and sunlight, there might well be anxiety lest, if the conditions should at any time fail, it would perish from the earth. Such a rare exotic would not bear transplanting into some foreign soil where it would be deprived of its special aids. But religion is no exotic. It is the hardy native of every island and continent of human life, and is self-renewing. Its life is in itself. No flower of a summer day is it; but the frost-proof and blast-defying oak whose strength, having already matched itself with the tempests of all the past, may with confidence confront the future.

"This is he who felled by foes,
Sprung harmless up, refreshed by blows."

Because it is a native of the soul and manifests such power of accommodation to circumstances, such power of self-adjustment and self-recovery, such marvelous activity,—always able in every fall to light upon its feet and, like the giant, refreshed by the touch of earth, renew the conflict;—because of its boundless hope,—always facing the future with beaming eye and advancing foot;—because it has risen unharmed out of the ruins of fallen empires, how can there be anything but unlimited confidence in its deathless power and its ultimate victory?

Because the stars have been so long in the sky and seem to be regular and constant in all their movements, as if they felt themselves under the sway of some mighty law, is a good reason why we may expect them to be there to-night. In this,

"Old experience does attain
To something of prophetic strain."

If in their coming, some night, there should be signs of disorder, if some of those great worlds should fail to appear, there might be some reason for our solicitude. Our confidence in the regularity of nature's vast operations would be shaken, and all predictions might be silenced. So, if looking upon religion, there should appear signs of inextricable confusion, if some of its great principles had disappeared, or were giving an uncertain lustre, there might be some dread that the whole sky in which they have so long hung was about to be left blank and desolate.

It is true the air, within the years of our memory, has sometimes seemed to be full of falling ideas; and some have, in their alarm, raised the report that the whole fabric was passing away. But now it is seen that no principle essential to the moral and spiritual life of the race has disappeared. In November, our earth passes through the meteoric belt, and the air, at times, is full of what seems to be falling stars. Looking upon that spectacle for the first time, one might think that the final doom of earth and sky was near at hand. But, after a time, it ceases and all things great and essential remain unharmed. There, grand and silent still, arches the firmament; there, unhurt, is Sirius; there Orion and the Pleiades still looking down upon us, flinging their gentle beams across all those mapless spaces straight into our eyes, as if they would signal to us that whatever else might prove fickle they would be constant in their friendships; and the next morning up rises the sun, punctual to his appointment, bringing the new day of duty and surprise.

In the world of thought, the mind has been passing through a meteoric belt. What has been falling and awakening such apprehension was not any of the great worlds which have so long graced the spiritual sky, but only some of the smaller particles which hovered for a time around those worlds. There, still is the infinite blue arching over the soul; there, still, unharmed, moving through its mighty orbit, scattering its light and genial warmth upon all the earth, is the idea of God; there, still, are the grand and ancient ethical laws; there the orb of Duty; there, hurling its blaze of light full upon the deeds of hearts and of nations, is the fixed star of Justice; and there are Faith, Hope, Love, shining with undimmed light down upon the pathway of all wandering mortals.

Seeking in our surroundings for an-

other ground of confidence, it may be found in the changed relations between religion and science.

"Science was faith once; faith is science now."

Once science was thought to be atheistic; now science is ablaze with the idea of God. The term "infidel science" so much employed twenty-five years ago is out of date. A sermon devoted to harmonizing science and religion is fast becoming an anachronism. The study of nature so far from pushing God out of his universe has brought him nearer. He is no longer a merely historic God, but a present God. He is not now seen as an

"Ebbing tide that left
Strewn with dead miracles those eldest shores;"

but as the flood tide of all these modern shores — filling every "inlet and creek and bay" of being, and strewing the beach with living miracles and unmistakable signs of his presence and power. Science may have destroyed some of our ancient idols; but it has given in place of them the truth which the idol dimly shadowed. If some of the old ideas of God and man have been disenchanted, and some of the old mysteries solved, the enchantment has only moved into larger ideas; and the Mystery that is universal and unceasing is now awakening wonder and reverence in all thoughtful minds. Listening to the latest revelation made through star and atom, through grass blade and forest, the devout heart feels the surge of emotion sweeping through it and over it; and, though not near the hour or place for worship, the lips unconsciously frame the words of prayer and praise. Science is one of the stones which the builders neglected; but now it is, with shouts of rejoicing, made one of the chief corner-stones of that marvelous temple which shall endure until the end of time.

Still another cheering sign, which our outlook reveals, is the closer alliance between religion and ethics. The chasm which theology once made between them has been filled up. They are married and have become one flesh. Worship and conduct are halves of the same sphere, and each is incomplete without the other. Character is religion flowing into life; religion is character confessing that it often stands in the presence of the vast and measureless, and that the source from which its strength is drawn is above it. Ethics is the doing of duty; religion is the doing of duty with gladness, with a sacred ardor,— to bend with joy to one's task for man's sake, and with reverence for God's sake. Each to the other fits

"Like perfect music unto noble words;
And so these twain, upon the skirts of Time,
Sit side by side, full summed in all their powers,
Dispensing harvest, sowing the To-be,
Self reverent each and reverencing each,
Distinct in individualities,
But like each other even as those who love."

If we need still another, guaranty for its continued existence it may be found in the respect that religion has for utility. The great charities of the world are religious at their core. How readily does religion lend its aid to every humanitarian movement! It was not always so in its organized form. Its whole thought and energy were directed towards another world. Now a change is manifest. It is as much a motive and guide for this life as for another. It has not ceased to dream its great dream of heaven; but it has respect also to earth. It still suggests that we are embosomed in mystery, which should keep us reverent and quiet; but it suggests also that life is for action as well as for thought; and that, while thinking of the ineffable wonder and awe of the world around and above us, we should not fail to keep our feet on the earth, nor forget to place them often in those paths which lead to acts of kindness and justice. It is at once a conscience and a reason, a passion and a judgment, a worship and a work, a divine inspiration and a human helpfulness.

Such are some of the reasons why religion seems to have an enduring and self-renewing quality within it. Special forms of it, now large and popular, may pass away as they have in the past,

fade out of sight like the fauna and flora of geologic ages; but the soul which made these special forms is immortal, and, passing out of these, will be seen inhabiting new bodies more fitted to its use. It is not the partial opinion of a few thinkers and worshipers who once lived upon the earth. It stands for the thought and love of all mankind. Amid all the changes which have befallen the history of the race, it has moved along in a mighty orbit; and around it, as around a sun, the nations have revolved. It fits itself to every age and every mood of life. It is strength for the weak; it is courage fcr the timid; it is hope for the young; it is solace for old age; it is light which shines for those whose sun of life is hiding behind the hills of the west. Like the rainbow, which reaches from horizon to horizon, does it reach between the horizons marked by the cradle and tomb, and is glorious all the way.

Out of all the turmoil which we have witnessed, what special shape of religion will emerge, it is yet too early to predict. But of one thing we may be assured, that some form will arise to claim the loyalty of the coming generation. Forming in our mind the image of what may some time appear upon the earth, we can see outlined some such form as this: There slowly arises out of the human soul a religion which shall have the inspiration of those old Eastern bards and prophets without their narrowness; which shall have the Greek love of the beautiful, but will be able to pass from the beauty of the body to the beauty of the soul; which shall have the reverence of the Roman for law, but without his cruelty; which shall have the faith of Middle Age Christianity without its superstition; which shall have the courage of the Reformation without its bigotry; which shall have the moral convictions of the Puritans without their intolerance; which shall have the spirituality of the Mystics without their egotism; which shall have the earnestness of the Orthodox without their dogmatism; which shall have the purity and self-sacrifice of Ethical Culture, but with its pathway more lighted by some rays from a brighter world than that of Earth; which shall have the optimism of the Universalist without his easy unconcern; which shall have the freedom of the Unitarian without his coldness and indifference:—an eclectic religion; a gathering from all sources and grouping together of what is best in all religions; and thus out of all the scattered fragments would form one pure religion, as the scattered rays of many colors, when bound together, make pure light.

Experience hints that reform is very slow; and that the coming of that great time is far away. But if the method of Providence, by which it is ordained that all things are on the way to finer issues, is to be continued in the future, then, somewhere that time will meet the race. We shall be elsewhere when the propitious hour arrives; but we may cheer ourselves even now with the assurance that it is on the way.

In the ancient cities of the East, watchmen were placed upon the walls to call the passing hours and announce the arrival of the dawn. The nights were often filled with danger; and welcome was the voice upon the battlements, after a night of anxiety, heralding the approaching day.

Thus always may we be cheered in the darkest night by a voice which tells us that the darkness is passing. Now may we hear that voice bidding us take new heart. A better day is coming for religion. The banners of light are already waving in the eastern sky. All ye who have been anxious through the night lest your faith would be destroyed see the breaking day. All ye, too, who have been alienated from religion by its many mistakes, by its unworthy beliefs about God and man, by its unreason, let the shout of the watchman be your signal to return. You will find that many of the things which in the other days drove you away from it, have now themselves been banished. You will be wise to return to it; to take counsel with its intention; to go in the direction it points. You will thus be steadily uplifted into higher ways of life; you will find that

you are coming more and more into harmony with the omnipotent, the super-personal Soul from which all things proceed, and by which all things are upheld. In every hour of life you will solace yourself with the thought that you are involved in a plan whose beneficence cannot be thwarted; and, secure in this trust, you will, without a single misgiving, pass into the mysterious future.

THE BIBLE "HELL."

Very few, it is probable, of the habitual readers of the *Unitarian* have any faith in the place denoted by the term *hell*, or any uncomfortable fears concerning it; yet the word is found in our Bible, and to some, perhaps to many, it will be a gratification to know what it means.

Having suffered in my early life more than I can tell, and having seen others in my father's family suffer more, at least with results more sad, I early gave attention to this subject, till I was satisfied that the term had been grievously misunderstood and misrepresented, to the discomfort and ruin of thousands of sincere and honest souls, who placed implicit confidence in all they heard from the orthodox pulpit.

When the late revisers were engaged in their work on the Bible, Canon (now Archdeacon) Farrar said: "If the revisers do their duty, when their work is completed, the word hell will not be found in the Bible." The ground of this remark is that there is no word in the Hebrew and Greek Scriptures which has the meaning of our English word hell. But, as this word is still found in our Bible, it seems to follow that the revisers failed of their duty. The truth is that they lacked courage. They feared blame for going too far; when almost the only thing they have been blamed for, is that they did not go far enough. It was perhaps too much to expect of them. They have gone a good way in the right direction. They have lessened the number of passages containing this word about one-half; and in the rest they have put the right word in the margin. It is more than some of us expected. Let us be thankful for what we have, and wait patiently for the rest.

Should there be an American edition in a few years, as it was agreed among the revisers, we shall have but little cause for complaint, for the American revisers were far ahead of their British associates.

Four words in the Bible are translated hell in the old version; three are so translated in the new. The four are *sheol*, *hades*, *gehenna*, *and tartarus*. In the revised version the word hell for *hades* is left out, and *hades* is put in its place. The first of them, *sheol*, occurs sixty-five times in the Old Testament, and, being a Hebrew word, is found only in that part of the Bible. *Hades* is Greek, and is found only in the New Testament; there it is found eleven times in the old version and ten in the new, one of the eleven being regarded as spurious by the revisers.

Gehenna occurs twelve times, and in the New Testament only, though its equivalent occurs a few times in the Old. *Tartarus* is found but once.

Sheol of the Old Testament, and hades of the New, are corresponding terms; hence, in the Greek version of the Old Testament, the Septuagint, the latter is used for the former in almost every instance. Since the idea has been given up that these words have the meaning of hell, the meaning substituted and generally accepted has been that of a place of spirits, an underworld, the residence of departed souls. That this meaning came to be entertained by the Jews, at a late day, after the Captivity of Babylon, and their intercourse with the Chaldeans, Persians, Greeks, and Romans, there can be no doubt.

The opinions on such subjects, among either the Jews or the Pagans, did not remain stationary. But it is quite certain that the idea of a place of departed spirits for both the good and bad, with a separate department for each, was first adopted by the heathen, and by them communicated to the Jews. Jesus constructs one of his parables out of this theory (Luke xvi.), which implies that this view prevailed to some extent among

the Jewish people. This is the only passage in the whole Bible which has the slightest appearance of favoring the theory in question. No one can pretend that it is a doctrine of divine revelation; nor did Jesus give it his sanction by the use he makes of it. Parables were generally made up for the occasion; and no one supposed it necessary for them to be literally true.

At the time of the revision of the Bible, it was well understood that the men engaged in that work generally held the theory above stated. They gave as a reason for not translating the words in accordance with this theory, that there was no English word that expressed the exact sense of these terms. This is not satisfactory. How is it in other cases? Surely this is not a solitary example in the matter of translating. I suppose the general rule is, if one word does not answer the purpose, to take two or three; or, what might have been better, let the original stand in the place of a translation. This is the plan adopted by the New Testament revisers; and their example ought to have been followed by those of the Old Testament. Instead of this, they have given all the old renderings, *hell*, *grave*, and *pit*, in a part of the passages, and done the sensible thing with the rest, namely, left *sheol* in the text.

As will probably be inferred, I do not endorse the common opinion. *Sheol means the grave, hades means the grave.* The only exception is the one given above, where the heathen theory is assumed the time for being.

A few passages from the Old and New Testaments, where sheol and hades occur, will, I think, sustain the definition I give of these words. The patriarch Jacob says, "I will go down to the *grave* to my son mourning." "Ye will bring down my gray hairs with sorrow to the *grave*." (Gen. xxxvii., 35; xlii., 38; xliv., 29, 31). Here sheol is used four times in the same connection, and can mean only the *grave*.

It is said of Korah and his company, who rebelled against Moses, "They and all that appertained to them, went down alive into the pit." (Num. xvi., 30, 33). This pit in the earth was their grave, sheol. That a place of spirits is not intended, is proved by the fact that all that appertained to them (tents and goods) went to the same place.

We read of being brought down to sheol with blood (1 Kings ii., 9); of being hidden in sheol (Job xiv., 13); of sheol being in the dust (Job xvii., 16); we read that sheol consumes those who go there (Job xxiv., 19); that in sheol there is no remembrance, no giving thanks (Ps. vi., 5); that some are consigned to sheol like sheep (Ps. xlix., 14); that our bones are scattered at the mouth of sheol, etc. (Ps. cxli., 7).

Even in Isaiah xiv., 11, 15, where the revisers have used the word *hell*, we find the words, "Thy pomp is brought down to sheol, and the noise of thy viols; *the worm is spread under thee; and the worms cover thee.*" So in Ezekiel xxxii., 27, we read of those "which are gone down to sheol with their weapons of war; and *they have laid their swords under their heads.*" That a place of spirits is not meant, a single passage ought to suffice as proof,—"There is no work, nor device, nor knowledge, nor wisdom, in sheol, whither thou goest" (Eccl. ix., 10).

I find that sheol is put in the text thirty times, grave and hell fifteen times each, and pit five times. This is easily remem bered,—30 +15 + 15 + 5 = 65.

In the New Testament, hades is used as sheol is in the Old. Capernaum is threatened with being brought down to hades (Luke x., 15; Matt. xi., 23). Nothing surely is meant but its utter destruction. In like manner it is said, "The gates of hades shall not prevail against the church" (Matt. xvi., 18). An abode of spirits, having twenty or one hundred saints to one sinner, would not be likely to make war on the church. A hundred years ago when these figures were reversed, such a warfare might seem more probable. The meaning is that the church should never die, should never pass through the gates of the grave.

Jesus was not left in hades; nor did he remain long enough to see corruption (Acts. ii., 27, 31). It is certain the

grave is here referred to. The expression, "his soul," means himself, as it often does. Jesus had the keys of hades and of death (Rev. i., 18). The resurrection of Lazarus is proof that he had the keys of the grave; and that of the widow's son and others, that he held the keys of death.

Death sits on a pale horse; and hades follows with him (Rev. vi., 8). The reference is to a plague or pestilence, when the burial follows death so suddenly that it is said to follow *with* death rather than after. Hades is to be destroyed (Rev. xx., 13, 14). There is propriety in this, as death is to be destroyed at the same time; the grave is needed only while men continue to die. Not so the abode of souls. But the passage is highly figurative.

It will be observed that sheol and hades are spoken of as being *down*. If it is a place of spirits, it is down in the earth. This no sensible man believes. It follows, therefore, that a place of spirits is not called sheol nor hades.

Tartarus is found but once, namely, in 2 Pet. ii., 4: "If God spared not the angels that sinned, but cast them down to tartarus." The reference is to an apocryphal book, called the "Book of Enoch." The author argues that if these things occurred, and other things named with them (verses 4–9), then it follows that "the Lord knoweth how to deliver the godly," etc. It is a just conclusion from hypothetical premises; he does not say that the things occurred, but if they did, such a conclusion followed.

I will now speak of gehenna, as briefly as possible. The word literally means *the valley of Hinnom*, the last word being the name of an owner, then long dead. Its location was south of Jerusalem, where it ran along under the ancient city wall, nearly half a mile south of the present wall (Jeremiah vii. and xix.).

It was a noted spot, once the place of human sacrifices; after that, of capital punishment; and still later, the place to which the carcasses of animals, and other refuse of the city, were carried. That it might not be destructive to the health of the people, a perpetual fire was kept burning to consume the foul deposit; hence, the expression, "Where the worm dieth not, and the fire is not quenched" (Isaiah lxvi., 24; Mark ix., 49).

If one will bear in mind what is said above, he will find no difficulty in understanding every passage where gehenna is found in the New Testament, without any resort to the future life to help his investigations.

In Matthew v., 22, the reference is to capital punishment by fire, in the valley of Hinnom, in a distant dark age of Jewish history. In Matthew v., 29, 30, and xviii., 8, 9, there is a comparison of two evils, one much greater than the other. No matter how hard it is to withstand temptation, and do right, though it be like the loss of the right hand, or the eye, we may rest assured that doing wrong will be worse—as much worse as the loss of the whole body is a greater evil than the loss of an eye, hand, or foot. This illustration did not necessarily require a reference to gehenna; but, as that was the place where bodies were destroyed by capital punishment, the reference to the place rendered the illustration more complete and impressive.

As Jesus illustrated his teachings by figures, and compared the foul characters of the Scribes and Pharisees to the sepulchers, "full of dead men's bones and all uncleanness," we might expect him to use gehenna in the same way. He does do this. Hence the converts made by Jewish zealots were twofold more than themselves, the children of gehenna; in other words, more corrupt. To be the child of a thing, was a figure for *likeness*, or resemblance (Matt. xxiii., 15). So, in the epistle of James iii., 6, the foulness of the tongue is indicated by its being set on fire by the polluted flames arising from the filth of gehenna.

When God is said to be "able to destroy soul and body in gehenna" (Matt. x., 28), the meaning is—in a foul condition, represented by gehenna. In any case, gehenna, be it a place, or a condition represented by a place, is *where*

the body can be destroyed; and, therefore, not in the future life. Take gehenna in any sense you will in this passage, it belongs to the present life, where the body as well as the soul can be killed or destroyed. The reference is to the death of the body, which is physical, and to the death of the soul, which is moral. There are many passages that allude to the death of the soul. The soul can not be dead without being killed; but this last is not often mentioned, though it is a few times. Paul says that the letter killeth not the body, but the soul. He says again that sin deceived him and slew him—his soul, of course, not his body.

Luke xii., 4, 5, refers to casting the body into gehenna, after it had been killed, and says not a word about the soul. There is reference to a peculiar custom among the Jews. In cases of any aggravated murder, or other capital offense, the penalty of death was inflicted, generally by stoning; and, in addition, the body was thrown into the filth of gehenna and left unburied, as a disgrace to the name of the criminal. This at length came to be a figure of speech denoting disgrace after death, in whatever form it came about. Jesus holds this motive before his disciples, to keep them faithful to his cause in the face of persecution and death.

The "judgment of gehenna" (Matt. xxiii., 33) seems to refer to the overthrow of the Jews predicted by Jeremiah, under the figure of Tophet, a part of the valley of Hinnom (Jer. vii., and xix).

In Mark ix., 43–50, there is a reference to the same comparison we have had before; but here it is applied to the faith of the Gospel. The faithful believer would suffer serious afflictions, like the loss of an eye or a hand; but the unbeliever or apostate would suffer worse. The fire that is not quenched is called *eternal;* and it was so, in the Bible sense of that term. But the purpose sought was a good one; and the punishment represented by it, can not be other than beneficent. The fire was to burn up the filth of the city. It was all the better for being eternal, that is, perpetual. So the fire of divine judgment consumes sin, and will not go out so long as the fuel is supplied.

I will add in conclusion that the evidence is entirely wanting that gehenna was used in the time of Christ to denote a future hell. The Pharisees had no need of the term for such a purpose. With their view, the wicked were punished in hades. And here I would remind the reader that he must distinguish between the New Testament usage of hades, and the heathen usage, which the Pharisees (some of them, if not all) had adopted. The hell of hades was tartarus and not gehenna, though in process of time they adopted the latter term. The Jewish Rabbis say it was two or three centuries after our era. The Christians used it before the Jews did; but in the early days of the church they taught that the punishment of gehenna is salutary and limited, and would end in the purification and salvation of all souls. Such was the teaching of Origen, of Clement of Alexandria, of the Gregories, and other eminent men. But when the dark ages came on, this state of things was changed and the church became very corrupt.

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Denver, Col.

UNIVERSALIST AND UNITARIAN BELIEF ABOUT JESUS.

I have the impression that the Universalists, as a body, place more emphasis on the personality and authority of Jesus than do the Unitarians. I know that there is a variety of opinion concerning him in both denominations. Among Universalists there are those who believe that Jesus had no human father, that his conception was purely supernatural. Humanitarians among the Unitarians undoubtedly outnumber the same class among the Universalists. They are increasing, however, among the latter and are in the majority, I think, in the Universalist ministry. It is coming to be seen, I believe, that the humanitarian view of Jesus does not spoil one for being an effective and useful preacher and teacher of Christ and Christian truth.

The loftiest humanitarian view of

Jesus is undoubtedly better and higher than the average Calvinistic or orthodox view of God. Hence the humanitarian honors Jesus, I believe, vastly more than do the majority of people who believe in his deity. The idea of perfect manhood is great enough for me to allow Jesus to come under that designation, and I profess a profound reverence for Jesus of Nazareth. I take great delight in recalling the incident related in the "Life and Letters of F. W. Robertson," that grand preacher of the English church. Mr. Robertson had been rebuked for reading the life of Dr. Channing. He was told that Dr. Channing could not be a good man, because he did not believe in Christ. To this he replied, "I can only say that I should be very glad if half those who recognize the hereditary claims of the Son of God to worship, bowed down before his moral dignity with an adoration half as profound, or a love half as enthusiastic as Dr. Channing's. I wish I, a Trinitarian, loved and adored Christ and the divine goodness in him anything near the way in which that Unitarian felt." And then Mr. Robertson says, "I said to my critic, If you and I ever get to heaven, we shall find Dr. Channing revolving around a central light in an orbit immeasurably nearer than ours, almost invisible to us, and lost in a blaze of light."

I believe there are many devout humanitarians who approach the spirit and truth of Christ a great deal more nearly than many who call him God or the second person of the Trinity. A Trinitarian minister who is ultra-evangelical in his own opinion, said to one who claimed to have found light in James Freeman Clarke, "I believe that James Freeman Clarke was the brother of the arch-fiend himself." I am a Universalist, and believe there is a chance for the Orthodox and Evangelical, but I do not believe that Pharisee will ever be found worthy in heaven to touch the hem of James Freeman Clarke's garment.

There is scarcely a more misleading term than the words, "a mere man." We are charged with looking upon Christ as "a mere man." I do not resent the charge. At the same time I feel that the world ought to know what "a mere man" means in our vocabulary; that it means almost infinitely more on our lips than on the lips of those who believe in the fall of man, and the doctrine of total depravity. I am sure that when the world knows what we mean by manhood, and what we believe the possibilities of manhood embrace, there will be less fear of the humanitarian doctrine. If I am right, the denominations we represent stand in relation to Christ on the ground set forth by Dr. Martineau, the leading mind in Christendom, when he says: "We conceive that Jesus of Nazareth lived and died not to persuade the Father, not to appease the Father, not to make a sanguinary purchase from the Father, but simply to show us the Father, to leave upon the human heart a new, deep, vivid impression of what God is in himself, and of what he designs for his creature, man; to become in short the accepted interpreter of heaven and life. And this he achieved in the only way of which we can conceive as practicable, by a new disclosure in his own person of all that is holy and godlike in character, startling the human soul with the sudden apparition of a being diviner far than it had yet beheld, and lifting its faith at once into quite another and purer region. In every way we discern in Christ the transcendent revelation of the Most High. Of anything more perfect than the meek, yet majestic Jesus, no heart can ever dream."

The idea of Christ and the place he is supposed or believed to occupy, are certainly quite different in the liberal mind from those held by the believers in the old creeds. It is important, I believe, that we emphasize our ideas. Error in doctrine is by no means the worst thing one can fall into; still there cannot fail to be great gain in holding reasonable doctrines clearly and intelligently. I believe that as liberals we have little more than begun to know how to use Christ in our Christian work and teaching. Many of us believe that the idea, Christ, is all we want; that the Christ-spirit is the only essential; and it is

curious to notice how we contrive this way and that to get the idea and set forth the spirit, and somehow manage to leave Jesus out. Notice the circumlocution many of us resort to rather than use the name of Jesus. We seem afraid. morbidly sensitive, lest we shall appear to fall into the pietistic ways of the orthodox. We go to an extreme, I believe, in this matter, and to our own injury. No one dislikes cant and mere gush more than I. I believe, however, that the idea, Christ, is best conveyed and illustrated in the person, Jesus. Jesus was the Christ. I believe that the Christ-spirit is best represented and set forth in the person, Jesus. The majority of human minds do not take naturally to abstractions. Things must be set forth in the concrete or they are not understood, much less appreciated. Multitudes of people that cannot be touched by the Christ-idea or the Christ-spirit as set forth in the abstract, will, or can, be mightily moved, when that idea and spirit are skilfully and beautifully set forth in the charming and unique personality of Jesus. It seems to me that if any people can set forth that glorious personality in its natural beauty, with all its strong, tender, wise and loving aspects, we of the liberal churches can. I read an apologue not long since that I recall as suggestive of my meaning:

Solomon was one day musing in his garden at the fifth hour of the day, when there appeared to him two spirits who bowed down before him and besought him to judge by his wisdom which of them was most powerful. Solomon consented, and commanded the first spirit to show his might. The spirit took a piece of rock and smote with it upon a larger rock; again, and yet again, the blows fell, and slowly, as the spirit toiled, the block assumed the figure of a man, and the man sat motionless and moved not, because he was of rock. Then Solomon signed with his finger to the other spirit, and he stepped towards the man of rock and breathed upon his eyes and upon his feet and upon his heart, and the man rose up, as if from sleep, and moved, and bowed down at the feet of Solomon, for he had become a living soul. Then the first spirit drooped and trembled, but the eyes of the other shone with light, and his laugh was one of glorious triumph.

The man of rock is to me the Christ of the orthodox creeds, fashioned by the mind of theologian and polemic, but powerless to touch my heart at all events. The man upon whom the breath of the spirit was poured represents the human, and yet divine Christ, the brother of the race, whom it is our privilege to paint and preach, stripped of the legend and mythology with which others have hidden his true character from the world.

It may be said by some that we preach to a people that can comprehend the abstract, and do not need its illustration in the concrete. To an extent, this is true, but I believe that our following would be larger, and not less intelligent, that our work would be stronger and more helpful and uplifting if we put more of the charming, transforming, and really inspiring personality of Jesus into it. What the world needs, I believe, is Jesus as he is conceived by the liberal churches. We shall not make much headway in getting our conception of the Christ before the world, till we put away some of our fear and sensitiveness about preaching the personal Christ.

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THE TRUTH AND THE FALSEHOOD OF INGERSOLLISM.

Are the notions commonly held in orthodox Christendom about Biblical inspiration and Biblical infallibility true, or not? Col. Ingersoll says that they are not true; and he employs all his rare powers of sarcasm, and brilliant wit, and matchless eloquence, by way of giving emphasis to his denial. He quotes ridiculous stories from the Bible, —specimens of brutal savagery, Biblical endorsements of slavery, polygamy, and the like,—utterances, such as those to be found in Psalm cix., breathing the very worst spirit of vindictiveness; and he says: "These things are not true; there never was a time in the his-

tory of the world when it was wholesome and good for man that these things should be believed; they cannot be divine for they are not even human. I reject them with all the scorn and loathing of which I am capable!"

It is no answer to this to say that there are beauties in the Bible. Nobody denies *that.* The questions to be met are: Does not the presence of these things in the Bible invalidate the claim made for it by orthodox Christendom to be considered as the very, the sure, the eternal, the infallible Word of God?

Critics like Col. Ingersoll represent the natural and inevitable recoil of the human mind from one extreme to another. Many people who vaunt themselves as being the greatest friends of the Bible are really its greatest enemies. By claiming for the writers of the Bible an infallibility which they nowhere claim for themselves, they drive the opponents of that infallibility—men like Col. Ingersoll—into the necessity of making strong counter statements. If the admirers of any production claim for it an ultra perfection—dogmatically declaring that it is absolutely beautiful in every part—then, and of necessity, the man who sets himself to criticize that production, weary of the praises he knows to be so extravagant and so false, will have an eye for nothing but its faults, and will expose its faults accordingly. This is just what has happened with regard to the Bible. An extravagant homage of it on the one hand has produced an extravagant disregard of it on the other. Men — Christian men — have made it, what it never makes itself, the Lord of their conscience, and the master of their life; and other men have therefore said: "It is an idol of mud and clay; we will have none of its authority, we will not have it even as our servant, helping us to feel what is loving and to discern what is true!"

Let Christians be content to forego their extravagant claims for the Bible, and criticism of it will become devout. The grand old characters of whom it tells will loom out of the darkness of the past in all their simple human majesty, and the virtues for which they lived will be seen to be deathless forces making more heroic the lives of men today!

I have no sort of sympathy for Mr. Ingersoll's materialism. Col. Ingersoll seems to think that religion is destined to drop some day from the experience of humanity. It is, I think, extremely improbable that there should be in human nature an almost universally felt emotion without any corresponding object. Those who cannot realize the emotion in themselves must needs admit that it exists in others. They must needs admit, too, that through all the human ages, in so far as history reveals those ages to us, religion, in some form or other, has existed, an inspiring force in human character and an overmastering passion in human action. And, as Lord Amberley in his "Analysis of Religious Belief" has pointed out, those who make the very startling assertion that a deep-seated and wide spread emotion is absolutely without any object resembling that which it believes to be its source, are bound to explain how this emotion, which has no object, came to exist at all; or how, having come into existence, it has managed to continue in existence and so almost universally to extend its influence.

Presumption is against the man who asserts that everybody but himself sees wrongly. A lunatic, in a lunatic asylum, was once asked how he came to be shut up there. "Well," he said, "I thought everybody was mad, and everybody thought me mad: consequently I was out-voted, and here I am." If one man can see red where one hundred see green or blue, the chances are one hundred to one against the one man's seeing correctly.

There are some tribes of savages so low down in intellect as to be unable to count more than ten. Counting their own ten toes they are absolutely unable to see that ten added to ten make twenty. Is it the less so because they are unable to see it? They see correctly as far as they go; how absurd it would be in them to declare that those who see further see incorrectly. There are a thousand waves of sound floating

in the air about us, which, while beating on our ears, are to us unheard. The music exists,—the music the sap makes as it rushes up and down the blades of spring grass, the music our own blood makes as it leaps along artery and vein,—the music exists although we, perhaps, must ever be deaf to it; and so there are infinitudes of things which are none the less real because they must ever remain beyond the regions of what we know and feel.

Scientists tell us that behind all phenomena there is a Force which produces all the movements which we observe. Nobody ever saw this Force, nobody ever weighed it, measured it, put a hand upon it, and yet Science cannot dispense with the idea of it. More by imperative feeling, more by an ineradicable instinct, than by any logical methods, men are led to the belief that beneath this seen universe, which is a compound of fleeting, variable, unsubstantial phenomena, there is an unchangeable Reality—a Power—which Science calls Force, but which Religion calls God.

Would men have this feeling about the thing if the thing itself were an illusion? Man does instinctively demand the Absolute in Being. Phenomena, however gorgeous and grand and beautiful, never satisfy him, never feed to fulness the higher craving of his nature. He wonders at the pomp of sunsets; he has no words which can adequately tell the admiration he feels for a flower; profound and vast thoughts come to him, he knows not how, and thrill his being through and through; and yet he has a craving which sunset splendor, and the flower's freckled beauty, and the sublimities of thought itself cannot satisfy. These are unsubstantial, fleeting, shifting, variable,—the sunset will cease to dazzle, the flower will fade, the thought will tomorrow be outgrown. What is the unknown reality beneath? That is the great question of the spirit. A faith in that Reality, in that eternal Fact beneath shifting forms, in that Everlasting Substance of which all material things which the senses cognize are but fleeting shadows, is the indestructible foundation on which all religion rests.

All this Col. Ingersoll seems strangely to overlook.

It is wonderful to note the varied forms of greatness humanity manifests. Some men are great in observing material phenomena, great in collating the facts of external nature, great in accurate and deep reasoning thereupon,—these are men of Science. Other men are great in observing the beauty pervading material things, great in grasping and in measuring the strength of a sublime passion,—these are the poets of Humanity. Other men are great in discerning the spiritualities of things, great in tracing out the relationship obtaining between that spirit in themselves, and that other infinite spirit which pervades, animates, quickens the whole universe of Being,—these men are the religious heroes of our race—the heroes of Soul. It would be just as irrational to suppose that there was nothing real in the universe on which the greatness of the scientist has fed, or that there was nothing real in the universe on which the greatness of the poet has fed, as it would be to suppose that there was nothing real in the universe on which the great heroes of the soul have fed.

It is no wonder to me that men should have felt themselves inspired by God. The wonder would have been if they had not. I believe in inspiration as much as anybody, and more than some, for I beieve it is universal. I believe in the grand old Hebrew idea that there is a spirit in man and that the inspiration of the Almighty giveth man understanding. I believe with Paul that the inspiration of the spirit is given to every man to profit withal. If inspiration be a reality in human experience, then it must be universal. It is not shut up within the lids of the Bible. The notion, try as we may, does not approve itself to us as just that a Father should make the happiness of *all* his children depend on doing his will, and yet instruct only a few of them as to what that will is, leaving all the rest to the chances of getting to know it at

second hand only. Our sense of justice, which is as true an inspiration to us as any words within the lids of the Bible can be, forbids us to believe that a just God can act thus unjustly.

The Divine that is within us enables us to recognize the Divine that is without us. The Divine within ourselves enables us to discern the Divine in the Koran, the Vedas, the Bible, and all other of the world's sacred literatures. The Bible is not a book, it is a national literature. If Christians would leave off prostrating their reason before it, if they would cease making an idol of it, if they would frankly and honestly confess that all their creeds about it are as false as anything false can be,—then the Bible would get from everybody, what, as a national literature, it deserves to get—respectful treatment. It does not stand alone in its excellencies. It does not stand alone in its defects. It contains grandly liberal and widely humane utterances which men do instinctively endorse as true; and it contains things, too, which no sane man can for one moment believe.

In coming to a belief that inspiration is universal (and the salvation of religion depends on men's coming to such a belief, for the sixteenth century ideas of inspiration are utterly out of harmony with all the triumphant thought of this time),—in coming to such a belief, men lose much that is dear to them;—but how much more do they gain! They lose all those miserably narrow conceptions of Deity that in any sense limit the Divine action, but they gain the grand thought that there is an infinite *life*. They lose their little creeds which all "have their day and cease to be,"—creeds which have made their lives so partial, their aspirations so poor, and the communion of saints ever so exclusive and so narrow;—but they lose, too, the narrowness and bigotry to which creeds have always given birth, and they get instead that large and fruitful liberality which enables them to recognize all men, of whatever church, as their brethren in the faith, and the capacity for hearing, in thoughts hostile to their own, notes struck by the eternal cause of things! They lose the Bible as a master to command them; but they gain it, and all the world's sacred literature besides, as a servant to help them. They lose the second person of the fictitious Trinity; but they gain Jesus the Son of Mary, looking at them through the ages with those sad, sincere eyes of his, and thrilling their souls with the eloquent music issuing from his lips of gold! They lose the Rock of Ages in whose narrow cleft a few narrow saints have found a narrow refuge; but they gain instead the vaulted dome of Heaven beneath which all men are safe.

JAMES KAY APPLEBEE.

A SCIENTIFIC GLIMPSE OF DEITY.

"We assume," say Professors Tait and Stewart in "The Unseen Universe," "the existence of God as self-evident;" and they rest in this assumption, offering us no argument, though from its title, and from the profession and standing of its authors, one would naturally seek in the book for the best scientific evidence of God that could be given. There are other scientific men and philosophical thinkers, who, choosing the term agnostic to define the attitude of their minds in regard to the existence of God and of spirit-life, avow ignorance, and also the conviction that nothing *can* be known of God or spirit, not even that they exist. Still others are materialists outright, denying the existence of God and spirit. Teachers of religion usually assume, like Tait and Stewart, the existence of God as self-evident; or, using the old form of argument from design, stereotyped since Paley's time, they regard the adaptation of creatures and their modes of life to their environment as indisputable evidence that they were so adapted with careful forethought and skill—as if their existence could be possible without such adaptation—and totally fail to apprehend the nature of evolutionary changes, which gradually adapt creatures to gradually changing conditions.

Since, then, strong thinkers have reached conclusions so different in regard to this greatest of questions, some saying yes, and some saying no, while

others declare any answer impossible; and since those who have spoken most positively have, usually, either declined to give any grounds for their convictions or have argued lamely, it surely is not strange if there are some who claim that the assumption of self-evidence regarding the existence of God is not justified; some who urge that the evidence of God's existence must as a logical necessity be found in his works, or else it fails altogether; for, they insist, as the mind of man is constituted, it is not an axiom.

If a novice may speak where the wise and learned have given an uncertain answer, it seems to the present writer as if a science no more abstruse than physiology in one of its later developed branches, has given a revelation clearer, more definite, and more conclusive than either the scientists or the religionists have pointed out.

The processes of nature, it is commonly said, are carried on according to law, it is sometimes carelessly said, *by* law; but if we may allow the term law to apply to a moving force at all, while strictly it can mean only a fixed order or method according to which the power acts, then the operations of law must be mechanical, blind, incapable of working intelligently to produce any nice mechanism which does not already exist.

Every living being contains within itself matter in three conditions; first, not itself—food; second, itself—living; third, not itself—*debris* or waste,—dead. To be precise, matter first enters the vital current as pabulum, or food prepared for assimilation. Next come the bioplasts, in which life resides most intimately. These are exceedingly minute, and are visible only with a good microscope, after being stained for the purpose; they are composed of transparent, viscid, structureless fluid. These bioplasts absorb the pabulum, making it a part of their substance, and in this process the pabulum becomes alive; or, sometimes, they act as carriers, selecting and passing through their substance, matter required to build up the tissue of which they are the vital element, or passing it along when needed elsewhere. These bioplasts build about themselves a coating of firmer matter, a cell wall; they are alike in all parts of the living being and in all creatures: the cell walls which they build are of the form and kind needed in each part. Each little mass, if not encased in a cell wall, is capable of moving, seemingly of itself, extending portions of itself this way and that, flowing into the extended portion and so changing place, or cutting that extended portion off, like a bud detached, to become a new mass like that from which it was derived.

The firmer cell walls, which these bioplasts build, compose the mechanism of the creature; but in proportion as this substance departs from the fluid condition, its vitality leaves it; finally it is carried out of the system of which it is no longer a living part.

When once the living creature exists in perfect form, it is conceivable that these processes of assimilation, nutrition, and elimination of waste, might go on according to blind law without direct intervention of intelligence to guide it. Some vital affinity of each tissue-element for its like might possibly determine the flow of new substance to replace in kind each particle wasted, with no more need of intelligent direction than is seen in the building of a crystal, whose particles are supposed to assume their places in its structure simply because they fit in that form; but in the case of building a new creature, whose tissues as yet have no existence, no such assumption as the above can be made.

In such a case this is what happens: The substance of the egg from which the new creature is to arise, begins, as a whole or in part, to divide and subdivide. In the divisions so formed, bioplasts are separated from the pabulum of which the egg is composed. Soon these bioplasts arrange themselves in delicate layers which proceed to fold and shape themselves into the first rudimentary traces of the creature which is building. Now groups of these bioplasts gather in the parts where a firmer frame is needed, and there the

cell walls which they build, grow thicker and harder until the tissue which they form begins to assume the character of cartilage, and this finally gives place to bone. Other bioplasts take their places to form the walls of tubes which are to serve as blood vessels, while from others, with the necessary fluids, the blood is formed which fills them and circulates through them. Others arrange themselves in delicate threads from which nerves are to be developed, while others build themselves into muscular tissue, and so on, until every tissue and every organ is built, each bioplast depositing the kind of matter that is needed, in just the form required, to perfect in its minutest details the creature that is building.

These microscopic bioplasts — little structureless, viscid, colorless masses, with nothing visible to propel them— go, each one for itself, about their business, take their places, and fulfil their parts according to the plan of the creature that is to be, a plan so intricate, involving so much of minutiæ as yet unknown to man, that the most learned and skilful anatomist living, had he the power to make his will effective, could not give them, without omission or mistake, the needed directions for building the simplest organized creature that lives; yet these little dots of viscid fluid go on and build a man without confusion and without mistake.

What does this? These bioplasts are not guided by the structure of the creature, for there is no structure there until they have built it. The parents do not guide them, for they are all unconscious of what is taking place; if they were aware of it, their intelligence would be wholly inadequate to direct this process, and neither their intelligence nor their will has power to affect or change it in the slightest degree. The bioplasts do not guide themselves, surely, for, if they did, each little structureless, microscopic dot would have to be endowed with an intelligence compared with which that of the finished man after years of education would be as nothing. An army of intelligent men is helpless without a commander; the simplest movement would result in confusion; a campaign for a definite purpose would be impossible. A mob without leaders is not formidable. Yet the most intricate military campaign is extremely simple, compared with what these bioplasts accomplish in building the simplest organized creature that lives. Can any intelligent person think then, for a moment, that they build a human body without a commander, moved only by the life, without intelligence, which is in them?

It is not law that guides them, for law is only a fixed order of procedure, not, by any possibility, an intelligence or a power. Yet this process is one that requires both intelligence and power; an intelligence and power which must necessarily be unintermittingly present and active in each individual case; a power which pushes each bioplast into the place it should occupy, and causes it to deposit matter around itself of the kind, and in the shape, required, but which itself requires no material agents, no tools, no body, which occupies no space to the exclusion of anything else in working this wonder; an intelligence that knows what is needed more minutely than the microscope can ever tell us; an intelligence and power which either in proper person, or by spiritual agents, themselves intelligent beyond our ability to understand, has carried out similar plans with the same skill since life first began on the earth; an intelligence and power not embodied in a material organization, but pure spirit, spirit acting on matter which is not its own embodiment, spirit which has existed the same from the remotest beginning of which we can think. The origin of each living being necessarily proves the reality, the presence, and the action, of such a power and such an intelligence as this, or else that which has no existence has power to bring itself into being.

And what is this intelligence and power, but God? And what is this which is done, but the miracle of creation, done, not once for all, but repeated in the case of every man, and every creature that ever lived or ever shall live?

Norwalk, O. C. W. WOOLDRIDGE.

GROWTH OF UNITARIAN THOUGHT SINCE THE PROTESTANT REFORMATION.

VI. Modern Attitude.

James Freeman Clarke, 1810-1888.

Born in Hanover, N. H. Graduated from Harvard, 1829. Graduated from Cambridge Divinity School, 1833. Settled as Unitarian minister in Louisville, Ky., 1834. Came to Boston and organized the Church of the Disciples, becoming its minister, 1841. Resigned his ministry on account of ill health, 1850. In 1854, resumed pastorate of the Church of the Disciples, and continued in that relation till his death in 1888.*

James Freeman Clarke, born and educated among Unitarians, devoted his life to the development of Unitarianism, not in eccentric channels, not along a single line, but by a natural, wholesome growth from within. Brought up as a child in the home of Rev. James Freeman,† the Unitarian rector of King's Chapel, he says of his early religious associations: "I never knew the day when God did not seem to me a Father and friend, Christ a heavenly teacher and human brother, and life made for perpetual progress." From these great ideas he never for a moment swerved, never sought a more complex creed, never drifted away from the simplicity of the faith he inherited; and yet he was always ready for advance, absolutely fearless in opinion,—a typical Unitarian.

In that "sweet reasonableness" which persuades rather than exhorts, he was another Ochino. In that bold steadfastness which never yields to selfish interest or wrongful authority, he was another Bidle. In love of humanity, in devotion to the cause of uplifting the oppressed, he was another Channing. In zeal for proclaiming and spreading the message of the Unitarian faith, he was another Gannett. He possessed that balance of judgment, that steadiness of thought, which can hold fast to that which is good, even in the heat of discussion, and can sift from many opposing doctrines the kernel of agreement; so that while he was an earnest advocate of progressive measures, he was a strong power in welding the growing liberal thought into organic harmony. He illustrated the truth of that fundamental principle of Unitarian thought, viz., that free acceptation of every unfolding revelation is perfectly compatible with earnest Christian faith.

He outstepped all prejudice, and set object lessons before the eyes of the doubters, by interesting his church in all new movements towards true progress; he established the free seat system, he encouraged lay preaching, he exchanged with the outlawed Theodore Parker, he advocated woman suffrage; and yet not one of the stiffest of his fellow ministers was a more earnest or emphatic preacher of the grand facts of religion, or of the deep spiritual helpfulness of the liberal faith.

In the excitement of the rising wave of Transcendentalism, he never allowed the fascinations of its mysticism to draw him from the practical needs of religion, though he was placed in the very heat of the movement, and was in sympathy with its inspiring ideals. And, on the other hand, when the force of Transcendentalism was spent, and the Spencerian philosophy of experientialism, supported by rapid discoveries in natural science, was beginning to claim a divine right to interpret in its own way all the mysteries of creation, Dr. Clarke stood as a great defender of the universal truths of Christianity. In the famous "word battle" at Syracuse (1866), in opposition to F. E. Abbott, he maintained the Christian basis of Unitarianism.

Through his literary work he helped forward the growth of Unitarian thought, by concentrating it about the real essentials of a permanent faith, as in his "Manual of Unitarian Belief," "Vexed Questions in Theology," and "Essentials and Non-Essentials in Religion;" and by establishing a better understanding and a friendlier feeling with other Christian sects, as in his "Orthodoxy: Its Truths and Errors."

If James Freeman Clarke did not

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*Important works: "Christian Doctrine of Prayer;" "Common Sense in Religion;" "Events and Epochs in Religious History;" "Orthodoxy: Its Truths and Errors;" "Ten Great Religions," 2 vols. The numerous publications of James Freeman Clarke can all be obtained from the American Unitarian Association, 25 Beacon Street, Boston.

† Dr. Clarke's grandmother, when a widow with young children, married James Freeman, after whom Dr. Clarke was named.

fully catch the present attitude of Unitarian thought, if he did not fully realize the necessary outcome of the new philosophy which prompts the affirmations of our faith to-day, he, was at least, fully alive to the tendency of the advance, and accepted, wherever he could, the new convictions. For example, while Dr. Gannett was still preaching from the leading Boston pulpit that "a miracle is the only sufficient seal of the divine character of a mission," Dr. Clarke had already advanced far enough along the path of higher historical criticism which Unitarian thought was then taking in its growth, to write: "It is a great satisfaction to feel that our faith in Christianity is not depending on the miracles."* We do not believe Christianity on the ground of miracles.† But he still held to their historic reality as giving, not a proof of the authority of Jesus, but an illustration of his character and special powers.

JAMES MARTINEAU, 1805.

Born in Norwich, England. Ordained minister of Eustace Street Presbyterian meeting-house in Dublin, Ireland, 1828. Settled, in 1832, as minister of a Protestant Dissenters' congregation, worshiping in Paradise Street Chapel; afterwards, in 1849, in Hope Street Church, Liverpool, England. Appointed Professor of Mental and Moral Philosophy and Political Economy in Manchester New College, Manchester, 1840. Appointed Lecturer in Mental and Moral Philosophy in Manchester New College, London, 1853. Removed to London, 1857. Became joint pastor with Rev. J. J. Tayler, of Little Portland Street Chapel, London, 1859. Became sole pastor of the Portland Street Chapel, 1861. Appointed Principal of Manchester New College, London, 1869. Resigned the ministry of Portland Street Chapel, 1872. Resigned the offices of Professor and Principal, 1885. President of Manchester New College, 1886-1887.‡

James Martineau has done more than any other leader to place modern Unitarian thought in a high and tenable position. By his exceptional abilities in profound philosophical research, combined with high imaginative qualities, he has been able to give to Unitarian thought a nobility and loftiness never before attained.

The receding wave of Transcendental fervor being followed by a period of keen, scientific criticism, Unitarianism, escaping dissipation in mysticism, was in danger of losing all hope in the gulf of materialism. But Martineau, lacking nothing in scientific training and logical capacity, has preserved Unitarianism as a *religion*, freeing it from materialism, positivism, and scientific agnosticism, by meeting the great advocates of these theories on their own ground.*

To him, "free will" and "moral power" are essential attributes of human nature. Man is the glorious child of the Infinite Father of all things. Religion founded upon reason, scientific investigation, and human experience, does not end in materialism or determinism, in Agnosticism or Calvinism; but if the Divine powers of human reason are given proper play, and not distorted from their harmonious relations with all other faculties, if investigation, howsoever accurately scientific it may be, is true investigation, that is, "tracking out," if the experience is wide enough, embracing all phenomena cognizable to human consciousness, religion, thus *naturally developed*, finds only more and more testimony of the presence of God as an ever ready helper, as an ever loving, personal power. Martineau affirms that, "Every advance of knowledge is a gain to religion;" because he holds that, as in physical science the "*consensus* of the competent has established certain points of definite knowledge,"† so in religion, besides its variable, progressive side, upon which it is always open to revelation by new discoveries of Truth, there are also facts, real, permanent, and constant—definite knowledge—for the progressive intellect to hold by.‡ He recognized

* "Orthodoxy: Its Truths and Errors." Second edition, 1866. p. 66. American Unitarian Association, Boston.

† Ibid. p 68.

‡ Important works: "Endeavors after the Christian Life;" "Studies of Christianity;" "Hours of Thought on Sacred Things;" "Ideal Substitutes for God;" "Relation between Ethics and Religion;" "Religion as Affected by Modern Materialism;" "Types of Ethical Theory;" "A Study of Religion." All published by Macmillan & Co., London and New York.

* See Criticisms of Spencer, Mill, and Comte, in Martineau's "Essays."

† F. E. Abbot's "Scientific Theism." Introduction.

‡ See Martineau's essay, "Theology in its Relation to Progressive Knowledge."

that changes without end sweep past, leaving only more majestic than ever the irremovable realities of "God in his Perfection, Christ in his filial sanctity, and, for ourselves and all humanity, the eternal law of Duty and Self-sacrifice."

To scholarly attainments and keen insight, Martineau adds breadth of vision, and that touch of poetic fervor which enables him to interpret as well as to study the bare facts. And so he has, with an enthusiasm equal to Channing's, filled out his noble thought with a grand inspiration, and justified Unitarianism as a correct theoretical position, by showing that its principles lead to a living, stirring, inspiring, satisfying *faith.* He has pronounced the great affirmations of the Unitarian thought of to-day with a strength and beauty unapproached; and he has shown, in his "Types of Ethical Theory," and "A Study of Religion," that these affirmations are the outcome of a sound philosophy; and so he carries the standard of Unitarianism high above agnosticism, in an atmosphere of positive thought, and that thought glowing with the passionate emotion of the loftiest religious enthusiasm. To those who would separate our positive thought from our highest religious emotions, and cultivate ethics alone, Martineau points out that they are excusing themselves from that which is the center and seat of religious life, conscious relation with the living God. It is in this relation alone, this personal relation between the human and divine, that ethics can find the touch which makes it start from death to life, "transfigured with the light flashing from the contact of two worlds." It is only so, that the moral life becomes "the meeting ground of kindred sympathy between our nature and God's, out of which those spiritual affections are born which flow in streams of boundless love to nourish every human good." By itself, the ethical spirit is negative, shrinking from innumerable things, but centering towards nothing. It must be initiated into its divine personal relations, then it breathes another air and discovers all around new possibilities; discovers, for instance, that the best way to meet an evil is to fling yourself into some purifying good, and find that with an infinite ally the battle of righteousness can never lose hope and heart. It is the supreme personal relation that completes ethics, and in so doing transfigures it throughout.*

In the lines so ably pointed out by Martineau, modern Unitarian thought is now taking root for further growth. Its attitude, perhaps, may be most briefly and tersely indicated in the words of Dr. C. C. Everett, as "embodying the faith in a spiritual and divine *naturalism.*" †

As the progress of modern critical research has given to the books of the Bible their rightful, and only natural, place as human history, discrediting the miraculous; and as the accumulation of scientific data has become sufficient to establish the theory of the natural development of the life of man out of the lower life of the world, destroying the old theories of creation, fall, and redemption, this stand of modern Unitarian thought upon "faith in divine naturalism" receives splendid confirmation. But this modern attitude is still one of expectant advance, in accord with the birthright spirit of Unitarianism, which is content with no stationary dogma, which never refuses to receive new truth, but still rises to meet all the tests of criticism, "expanding, without breaking, the continuity of Christian thought."

As at the time of the Protestant Reformation, it was from the impulse of this spirit that Unitarian thought took shape, so now it leads us on to the New Reformation of to day, to the restoration of a reasonable, religious philosophy, and to the revival of a grand, religious enthusiasm, lifting theology from the low level of the artificial and exceptional, into the freedom of the natural and progressive, and renewing the divine inspiration of each human soul by bringing home to it the thrilling con-

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* "Relation between Ethics and Religion." J. Martineau. A. U. A. tract, 4th series. No. 66.

† "Joseph Priestley: The Old Unitarianism and the New." C. C. Everett, D. D., in *Christian Register*, March 28, 1889.

sciousness that deep in its own common faculties, in its own reason, hopes, and love, is flowing the impulse and the spirit of the living God.

FREDERICK B. MOTT.

Salem, Mass.

THE TRUTH ABOUT SIN.

No subject is more involved in mental confusion than this of the origin and nature of moral evil. To the monotheistic mind, the question has been peculiarly perplexing, because of the necessity laid on it of accounting for the presence of evil in a world governed by a Being whom an equal necessity obliged it to call supreme. The problem was inexplicable, because of the lack of any scientific conception of the universe, of man, and of God. The first movement of the mind was outward to seek the causes of things. It knew nothing of unity. The tree, the stone, the elements, the stars, the mythological deities of a later culture, for a time satisfied the mind. When the idea of a supreme Deity was reached, the problem was simplified, but was still far from a solution.

It was not till man began to study himself and society, that he entered on the true road. Anthropology and sociology correct the errors of theology. The religion of the ancients, like their science, was fanciful. God and the world, God and man, they could connect only by miracle. They did not see that the natural connection of man with God gave birth to religion, and that it needed only the scientific study of human nature to give a rational account of all the facts of life; just as the rational and necessary connection of God with the universe gives us a science that allows no conflict between the natural and the supernatural, but presupposes the divine immanence and the unvarying universality of the divine order.

This question before us is not theoretical, nor does it rest solely on tradition and church authority. It rests on the facts of life. If one would get light upon it, he should take the natural, not the dogmatic, point of view. "Know thyself" is the mandate written over the temple of every soul, and he who obeys it will not regard himself as the slave of time and necessity, nor will he look upon moral evil as anything more or other than a temporary phase of human development.

The Jews regarded physical evil as the result of transgression of the moral law. There is truth in this, but it is not the whole truth. All physical evil is not the result of sin, as Jesus told his disciples in the case of the blind man. There is a great deal that has no reference to man's acts, nor connection with them. But within the range of his acts, the moral law is coincident with the physical order. When he disturbs that order, evil results, and his act is sin.

Beginning with the body, we find that every organ and member has natural functions, subject to conditions as exact as the most delicate and intricate mechanism. The strict observance of these conditions is essential to health and power. The slightest disregard of them produces disorder. Repeated violations produce chronic disorder, that is, disease. Even a single transgression has proved to be a source of pain and sorrow to the end of life. If the physical evil directly and indirectly traceable to the acts of man could be eliminated, the remainder would be a small factor in the sum of human suffering.

The solidarity of the race is a fact that compels recognition. The transgressor is not the only one involved. In his acts and influence he touches a large circle, and sows the seeds of evil in the minds and bodies of his descendants. These may lie dormant through one or more generations, but they spring up betimes and unawares. If he generates unwholesome humors in his blood, scrofula breaks out in his children. Feeble lung power develops into consumption. If there is a tendency to insanity, the account is carried over to another generation. And so on through every phase of human ill. "The fathers have eaten sour grapes, and the children's teeth are set on edge."

That such a vast proportion of human suffering and weakness is the result of ignorance of the conditions of healt

and power, is a fact that bears on the question of responsibility. This we are to consider. But it does not alter the facts, nor change the relations of man to the divine order. This must be unchangeable throughout. It covers the spiritual nature of man, and subjects it to conditions as inexorable as those of the physical world. The health and strength of the soul depend on obedience. On the other hand, "the way of the transgressor is hard," and a habit of transgression is disease.

There are no contingencies in the problem. "He that sows to the flesh, of the flesh reaps corruption: but he that sows to the spirit, of the spirit reaps eternal life." In this case also the sinner is not the only sufferer. The solidarity of the human race is moral and spiritual, as well as physical. Moral evil is a contagion, and it is transmitted when a man's disposition is tainted by vice; when he lies, steals, and cheats from habit and without notice. When he is sensually corrupt, that black streak in his blood will contaminate the lives of his children, just as his living influence taints the moral atmosphere about him. Terrible facts are these, and too painfully familiar.

Over against them we set the greater facts of moral influence, of transmitted moral health and strength, and the self-limiting power of evil. As a derangement, it must sometime cease to be. On any other presumption, we limit God by a logical necessity that contradicts the universal tendency of things, and subscribe to a dualism that reduces the idea of God far below the scientific conception of this age.

To a certain degree the analogy holds good also with respect to the nature of sin and disease. At first, disease is a slight derangement of the organism. Some of the parts are thrown out of gear, and undue wear and tear of these organs result. Then the system may easily be readjusted and the injury repaired. With the right method the natural balance and action are soon restored. But when violation of the laws of health becomes a habit, a diseased condition is produced, the system is severely taxed to support the weakened parts, and the whole tone and complexion of the being are changed. At first, sin is possibly a small transgression, and the recoil of conscience often restores the moral balance. But repeated transgression establishes a sinful habit, the sense of pain is blunted, and the healthful action of the moral forces impaired. And, as in the case of bodily disease, there comes a time when the soul seems to be in subjection to sinful habits, and conscience is dead. But the analogy must not be carried beyond the bounds of truth. The soul is not the body, nor is it mortal like the body. While the condition of many, humanly speaking, is desperately depraved, and whole races live and die in a gross animal state, we must hold the balance of judgment in favor of the moral and spiritual development of every soul. A rational faith in the Infinite God demands it. Religion loses its prime quality, the idea of God dwindles to a childish thought, when any limit is set to his resources and purposes for the perfection of mankind. Of what value in the infinite scale is the measure that we apply to the moral height and depth of men? Who besides the All-seeing One has ever read the whole of any life history? Who, besides the Infinite has ever attended a soul through the whole of its career here and beyond? Yet the average theologian knows it all. With the logic of dogma, and the dogma of logic, he fixes with oracular confidence the destiny of the human race, some to lasting bliss and the most to everlasting misery.

I stand by the religion of common sense and science, by the religion of faith, hope, and love, taught by Jesus; and if I dogmatize at all, I propose to give man, not the devil, the benefit of the doubt. Despite the popular theology, which represents the divine government as a series of failures to conquer the devil, and of partial victories over him, the very existence of any rational and ennobling religion depends on the absolute sway of the eternal goodness. God never made a failure, and it is blank atheism to impute such essential

weakness to his character and government. Sin, like disease, is an evil, but its cure is provided for in the economy of life. We admit the possibility of perfectly sound bodies. Let us not commit an absurdity nor show a lack of faith by denying the possibility of perfectly sound souls. In the course of human education and growth, by the same patient working of the divine will which has brought millions of the race up from animalism to the Christian spirit and life, all sin will be cured. Perhaps without knowing how, every one who is better to day than he was yesterday, whose spirit and power of goodness and love are greater than in his earlier years, has contributed to that divine work and end. The means of moral health, like the causes of sin, are in ourselves.

Again, a brief analogy may help us. In olden time, the healing art, like the thought of the age, was unscientific. Superstitious rites held a large place in the treatment of disease. When charms and portents failed, drugs and blood-letting marked the next stage of advance. Finally, physicians saw that they must appeal to nature and rest on it. To cure disease, the cause must be removed by obedience to the laws of health. The good physician simply tries to give nature a fair opportunity to exercise its renewing powers. For, not disease, but health is the divine economy, and whoever seeks to live in harmony with it is holy, that is, a whole man.

The analogy serves well as regards sin. In the past, charms, incantations, material sacrifices, and ceremonies have been depended on to save the soul. But, as salvation is moral and spiritual health and strength, moral and spiritual agencies alone avail. The rational, scientific principles applicable to the care of the body, must be applied to the whole conduct of life.

Yet the old, irrational, unscientific ideas and methods, long since rejected in other concerns, prevail in the greatest of all concerns, the moral and religious conduct of life. Mystical phrases and rites are still supposed to have marvelous efficacy, and the wearing of a name to act as a charm in repelling evil. The sinner must conform to certain stereotyped confessions, and enter the kingdom of heaven by a certain door guarded by minister, priest, or pope. Let us rest in common sense and experience. Let us stand by the religion of moral and spiritual health. Sin is a derangement of the moral order; that order must be restored. Sin is disease; this must be cast out by the spirit of moral health. The sinner must "cease to do evil, and learn to do well." Let him not try to hide his deformity under the robe of another's righteousness, nor think that any baptism but that of his own tears and labors will cleanse him, nor simulate health by a transient flush of feeling, nor get into heaven with a name on his forehead which is not burned into his heart by a life of devoted service to God and man.

He ceases to be a sinner when active virtue displaces the sin. He becomes a perfectly healthy soul when the love of truth and of goodness has cast out all darkness and wrong, when the human in him has subdued the animal, and the human is filled with the divine. If he is mean and avaricious, he must cultivate generosity. If he is passionate, he must subject his feelings to reason. If he is sensual, he must seek purity. There is no other way of salvation. The inspiring and healing influences of the Divine Spirit are ceaselessly active and everywhere present, but man must open his soul to them and submit himself to the divine education. The divine government is both law and love, and we enter into the great blessedness of that love by the straight path and through the narrow gate of law.

This is the wise and merciful discipline which makes men out of children, and self-governing, moral beings, walking in the light of God, out of ignorant and brutal races. This discipline is the divine education of the human family, and every soul from the beginning has had, and forever will have, his part in it.

It matters little in this conclusion what deep and terrible degradation holds millions in its dark embrace, or

that untold myriads have passed away, breathing hardly a religious aspiration, uttering hardly a moral purpose. If God is not able to care for, and save, the worst, a grave, moral question is involved in their creation; and if all souls are not his, it is doubtful if any are. Nay, more, if there is any essential, irremediable evil in the universe, that is a fatal negation of God.

But every weak and belittling error, every benumbing doubt, loses its hold on the mind under the strong, warm, and ennobling influences of a pure Christian faith, which fearlessly grants all the facts of life, and confidently looks to the eternal powers of light, goodness, and love, for the fulfilment of the world's long struggle and prayer.

A hard and painful road mankind has trod, but its spirals have led to higher ground of spiritual vision and moral life. A hard and painful road the sinner travels now, but though men forget their brotherhood and their own frailty, one walks with him who never forgets or forsakes his children, and "whose will it is that not one of his little ones shall perish."

And when he comes to himself, it is his Father that he finds by his side to welcome him home. As one recovered from a fever, he opens his eyes upon a new world. How lovely the face of nature, how sweet the song of the birds, how kindly the glance of men, how sweet his own spirit as it breaks into song and rises into prayer, and pours itself out in noble work!

B. F. McDaniel.

San Diego, Cal.

THE OBLIGATION OF WORSHIP.

Society has its code of civility and obligation. Among well-bred people, kindly recognition and the grace of the Golden Rule pass like a shuttle forth and back. The posted letter is instinct with fair dealing. Its first assurance is, "Yours received." Then, "I hasten to acknowledge," or "Pardon my neglect," "Thanks," and "Your obedient servant" are not forgotten. Gentle folks return each other's calls. Love draws love even from stony spots. Though the ocean roll between, trade goes not unbalanced. Impart to the senseless soil, and it renders to the culturist again. Look towards the sensitive plate, and there comes out a face to look at you. Marble grows personal and rises to do the respectful thing. Who can bear unrequited love? Sad is it when one does not pay his debts, and fails to "owe no man anything." Something is wrong when the equilibrium of speaking when spoken to is not maintained. Does not a body bow to the bowing, smile upon the smiling, sorrow with the sorrowing, rejoice with those that do rejoice? Gravitation strains at its cord in the material and in the social world. Eagerly looks the sailor towards his home. The comet and the prodigal return, confessing their loyalty. It is a thing of beauty, of love, and of duty, that beings, the less, bow before Being, the greatest.

W. M. Bicknell.

THE SOUL.

I know that these human bodies are habited by hidden souls. I know that in me and in all men is hidden a germ of life other than that of the flesh, a seed of spiritual growth, which under God's sun and rain,—the sun of happy human love, the rain of silent human influence,—puts forth its buds and blossoms. Sometimes it bears only leaves, sometimes rare fruits gleam among the branches, sometimes the boughs are withered and bare.

We waken to this higher life but slowly. Yet so long as it is genuine, sincere so far as it goes, true before men and the world, unpretentious, unselfish, and tender, God marks it. Every year shows growth or decay. Every truly generous impulse, every effort at conquering passion and evil desires, marks its growth in strength and promise. Every high purpose steadfastly kept, every duty done, not with "eye-service," but as under an ever-mindful God, is like a flower spreading fragrance far around. I know this because I know myself. There is power locked in my breast, the power of earnest action, the power of a human will. In some meas-

ure I am a free man. I have power within myself to control my destiny, to overcome difficulties, to make something out of life. As I look about the world, I see how, in a hundred ways, the busy hand and brain of man have left their mark upon it. He tames the wilderness, he forces the water and the wind to do his work, he chains the lightning and the vapor for his use, he covers the earth with his dwellings, he bridles the sea, he tunnels the mountains, he builds the pyramids. The human will has transformed the earth, and made it more habitable, a pleasanter place to live in. No less wonderful is the history of human civilization. Here and there, above the mass of their kind, tower men of thought and men of action, men of witty inventions and men of grand ideas. These worked upon their fellows. They wrought all unconsciously for truth, for freedom, and for justice. They changed society as they found it, and left the impress of their character on those who followed them. The story of nations seems no more than the biography of their great men, who conquered fate, won victory from defeat, turned the tide of corruption and decay.

The heroes of history are seldom in any degree perfect, but they do always testify to the force of character, to the power and grandeur of the human soul. Nor is the soul greatest in a mere wielding of physical strength. It has shown its power most grandly in the weakest and humblest, in the courage of martyrs, in the heroism of tender and feeble women. At the cost of riches, and health, and ease, the soul has been strong to hold aloft the blazing torch of truth to the lighting of the ignorance and savagery in the world. More than the lessons of history is the witness of my own conscience, that tells me there is a law written over the gateway of my life, the law of purity and right. I break that law to my own harm. The mind and will in me grow or decay according as I listen to the bidding of that supreme rule of honesty, sobriety, and unselfishness. I have the guidance and guardianship of my own life to a reasonable degree in my own hands. Power and energy are given me to use as I please. Whatever else is doubtful, this is not. Whence it came I know not, but I believe there is a spirit in me and in all men, a possible life of thought, and love, and obedience; a strength to do right, a thirst for the truth, a longing for beauty of character. This soul is never satisfied with itself, never fully at rest. It presses on in pursuit of good. It hopes, and aspires, and hews its way to grander and better living.

I know also that the power of my soul slowly grows less if I misuse it. I can do what I please, but sometimes I bind myself more and more firmly in the grip of evil habits. This is my punishment for sinning against my soul, the awful and unchangeable certainty of life. My will grows feeble, my vision of the great realities fades away. I betray myself. I am my own worst enemy. When I feel this strongly, what am I to do? How shall I deliver myself? Then in Jesus of Nazareth and his followers I see what life might be. How full of a serene trust, a steadfast hope! How gentle, forgiving, patient, and brave! How like the calm peace of summer-evening twilight rests upon him the benediction of the Father, the blessing of a faith that failed not nor wearied. Thus I find where we fail; that it is in disobedience towards God's most holy laws, that we are estranged, separated from him, that we have become outlaws in this wisely governed world. And I can see but one way back. Only in and through our own efforts, our struggles to regain the lost manhood, only through the pursuit of a high and pure character is the security of this better life won. Though nothing can change the affection God has for us, he is ready to help us only as we yearn for righteousness. When at last this human soul resigns its own will for the highest Will, when at last it is at one with God, not daring to disobey, willing to be led by the Law of Right, its true freedom is won. Striving with all our heart, and strength, and mind, to obey the law of Love, we are entering into

the love of God in whom we are to live forever.

Mightier triumphs are yet to be thine, O soul of man, when thou dost rise o'er selfish thought and will, when thou dost consecrate thy power and purify thy heart. Then shall the mind penetrate further into the hiding-places of God's truth, and learn, letter by letter, the record of his ways. Then shall our sight be clear, and then shall we find our highest delight in doing good. I believe in thy higher destiny, O human soul! I know thou art born for some rarer work. Thou art the strangest thing on earth. Thy thoughts climb the farthest reaches of heaven itself, but thou dost dwell in dust. Thou mayest share in the counsels of the Eternal, but thou dost follow the whims of animal desire, the elusive dream of thine own pleasure. Waken from this lethargy, break the chains that in slumber were forged upon thy frame, and rise into thy native air, the air of liberty and loyalty, of hope and trust.

CHARLES J. STAPLES.

St. Cloud, Minn.

THE DOCTRINE OF VICARIOUS ATONEMENT.

Liberal Christians do not accept the common doctrine of the vicarious atonement, that is, the teaching that in our room and stead Christ died, suffering the penalty that was due to us. According to our conception of the character of God and of the nature of forgiveness, no such atonement was either necessary or possible.

1. To us it seems to be in direct conflict with the doctrine of the divine mercy. Let us see. God would not forgive the sinner till the penalty of his broken law had been visited upon some one, and God himself actually inflicted that penalty upon his son Jesus Christ! Thus the innocent suffered instead of the guilty! This completely reverses our instinctive idea of both justice and mercy, and destroys, were it possible to destroy, the relations between innocence and internal comfort, and crime and its legitimate consequences. There is neither justice nor mercy in punishing the innocent instead of the guilty.

2. This doctrine is irreconcilable with that of the parable of the prodigal son, given by Christ for the purpose of illustrating the forgiving love of God. Solely through the promptings of the true, fatherly heart, and not because an innocent person had suffered the penalty due to the foolish and wicked young man, he was received back into the dear old home. And does not this settle forever the question as to the condition of the divine forgiveness, as Christ understood it?

3. We fully believe that this doctrine is immoral in its tendencies, since it presents a substitute for moral character and personal worth, and appeals to low and selfish motives. It says in so many words that dependence upon conformity to the moral law, as a condition of salvation, is offensive to God and dangerous to the soul; that our only hope of heaven is in the blood of Christ. A bishop of the Church of England recently bemoaned the low standard of morality among Christians; and a few years ago the great Wesleyan body of England appointed a day of fasting and prayer in consequence of the same deplorable condition. But how can it be otherwise when from the pulpit and in the sacred name of religion, the sterling moralities are declared to be of no account in the salvation of the soul? Individual worth is as filthy rags! We are to be saved because Christ suffered in our stead, not because we are worth saving!

About fifty years ago, in western New York, there was a school in which was a large, coarse-fibered, headstrong boy who was full of malicious mischief and low, vulgar tricks; and another of exactly the opposite temperament and tendency,—auburn-haired, light-complexioned, blue-eyed, high-minded, thoroughly truthful, but still a fun-loving boy. One day, while the back of the master was turned, a circumstance occurred which greatly enraged that dignitary; and, as the two boys above described were sitting side by side, the master assuming, of course, that the first named was the guilty one, prepared to punish him; and in those days punish-

ment in school meant something. But just as the great cherry ruler was about to fall with awful force upon the open palm of the first named boy, the second sprang to his feet and exclaimed, "Sir, John did not do it. I did it. I intended no harm, did not think what I was doing, and I am very sorry; but, sir, do not punish John for what I did. Please punish me."

I ask whether in declining to accept salvation from punishment through the suffering of an innocent party, that boy did not manifest a spirit incomparably finer and nobler, a sentiment vastly more creditable and more truly religious, than he would have done had he allowed John to receive the penalty due himself.

Horace Mann, one of the noblest souls that ever dwelt in flesh, once said that if he were to accept the orthodox conditions of salvation, and thereon enter heaven, he should be eternally ashamed to look Christ in the face.

ELI FAY, D. D.

Los Angeles, Cal.

THE HILL COUNTRY.

Life's duties call, and we must leave
A spot round which fresh memories weave
Of long, calm days that here were spent,
In rest, which unseen powers have sent.
Reluctantly we go our way
From where the clouds, forever, stray
Amid the great, reposeful hills;
While sighing pines, the singing rills,
The hoarse, old oaks, the mingled roar
Of all the forest, tell us more
Than the poor, human tongue can tell,
Still more than human heart can spell,
Of this deep mystery of our birth
To all the pain,—and joy of earth.

JOHN P. HUBBARD, JR.

Elbert, Colo.

THE CHURCH "BEHIND THE TIMES."

There is much talk—and very good good talk it is, sometimes—about the church being "behind the times." But is there not also a great deal of shallow and foolish talk on this subject? Very few men can explain to you what they mean when they say the church is behind the times. Perhaps they mean that it does not go hand in hand with every discovery; that it does not devote itself to preaching the latest criticism; that it does not become, in a word, a kind of patent-office for the testing of every new thing under the sun. The only trouble has been that some churches have done this, and fallen behind in consequence. Let me tell you why the church is not what they call behind the times; let me tell you why it is ever new and fresh and helpful. The church is just where men are. It stays with them, and loves them, and tries to help them. It is behind their sorrows, because what you, and you, suffer is just what men have suffered for thousands of years. It rebukes your uncontrolled passions, your envy, your jealousy, your untruthfulness, your petty bickering, because they are just as old as man, and live today among us as of old. The church points you higher, because there dwells in you still the longing for a better life. It offers you consolation because you mourn. It tells over and over again the story of the good in you, the Christ in you, because these are still there, imprisoned as they have been for thousands of years. It bemoans the sin in the world; it rejoices at the heroism in the world. It stretches out its hand to the poor, and helpless, and forlorn, because they are always new and always with you. The church can only be new when you are new; the church can only give up its psalms and hymns and exhortations, and take to picnics, criticism, and other novelties, when the cares on its shoulders have disappeared. The church would be only too willing to devote itself to art, or literature, or new discovery, if its old enemies, vice, poverty, lust, intemperance, jealousy, untruthfulness, scandal, enmities, selfishness, were all dead. But it dwells among men, and will dwell among them so long as these are there. Men have not got beyond certain doctrines of the church. You need to be saved, you need strength from on high, you need repentance, you need to live a new life, that is, to be born again. Ah, indeed, we do! These may be an old story. But men and women are fighting down their temptations, straining in the conflict against temptation, longing for peace, crying out for rest, looking for a prophet, praying for faith, just as we know they have been

doing ever since they have existed. And to these wounds and terrors and sufferings comes the church of God, to dwell among men and help them by its stored-up helpfulness ages old. These doctrines are ever new so long as the sins of men are ever fresh. And, therefore, to hold that the church is behind the times is only to say that men are not so far along the road of progress as they ought to be. To scoff at the tenets of the church is only to show your dislike of those phrases which stand for the weakness of men. The new problems, the new complications, and the new sorrows and troubles arising from these, these the true church recognizes, and tries in every way to help men to overcome. But, I take it, the grandest virtue of Christianity is that it stands persistently in the same place, dwelling among men, slowly, surely, and ever reminding them of their responsibilities and their possibilities. And it has been a great prop to mankind to know that there is always something to turn to which changeth not at every breath of novelty, that is not discomposed by every excitement.

I have not a doubt that men and women were meant to be happy and cheerful here. I believe in every effort to make men better, in every amusement that makes them forget their cares and sorrows. But I believe the church forgets its first duty when it goes into the social business, when it makes itself a club, when it tempts men to God through various feasts and frivolities for their entertainment. I like the house of God to be, indeed, the house of God dwelling among them, trusting to its significance to make men come into it, remaining in the same place, echoing the prayers of saints, and pointing to the life of Christ with undeviating finger. I believe this is bound to tell upon the community. It may be years, centuries if you like,—what are they to God?—but finally its influence will work its way into the life of men. They change, they run after new things, they fall in love with new leaders, they learn a new philosophy, they may even sneer at the old tabernacle standing there where it has from the days of their fathers; but they can not rid themselves of its shadow of holiness. It falls about them, and they walk through it and heed it not, day after day; but some day they will seek it, and hide themselves in its coolness, and be thankful for its protection. When they have tried all the novelties, and run after this or that substitute for God and his church till they are weary, they will be thankful enough that there is one thing sure, dwelling ever in the same place, with all the old memories and all the pervasive sanctity, where they may go and rest.—*H. Price Collier in the "Boston Gazette."*

THE BAPTISM OF JESUS.

A Sunday-School Lesson.*

Why did Jesus wish to be baptized? His own expression is, "For thus it becometh us to fulfil all righteousness." There seems to be here an expression of the becoming, suitable, proper, that which respects the relations of things.

But wherein lay the propriety? It was *not*:—

1. As a part of the Mosaic ritual. The baptism of John was no part of the Law.

2. Nor as a Baptism to Repentance; for Jesus did not need this.

3. Nor as an ordination of Jesus to be the Messiah; for this was not the idea of the baptism of John; was not so intended by John, nor so understood by the people; nor did Jesus intend to be recognized at this time as the Messiah by people generally.

The propriety was not founded in the Jewish ritual, the circumstances of the times, nor the position of Jesus; but lay in the *universal need of human nature.* There is a time in life, when, to one who has formed a religious purpose, a public and open profession of that purpose becomes suitable and proper.

We know, at present, where the baptism of Jesus took place. It was at a

* The beginning of this lesson is from the notebook of James Freeman Clarke. Several pieces of information,—as, for instance, about the wedding at Cana,—are obtained from Edersheim's extremely interesting volume, "Life and Times of Jesus the Messiah."

ford across the Jordan, about twenty miles from Nazareth, a little to the south of the Sea of Galilee. On the east of the Jordan lay the tract of desolate country which is supposed to have been the scene of the Temptation.

The mention of the *dove* is something that seems to me to have been curiously misunderstood—a spiritual experience strangely materialized in the minds of readers. Matthew tells us: "The heavens were opened unto *him*, and *he* saw the Spirit of God, descending like a dove, and lighting upon him."

Mark: "*He* saw the heavens opened, and the Spirit, like a dove, descending upon him."

Luke: "Jesus also being baptized, *and praying*, the heaven was opened, and the Holy Ghost descended, *in a bodily shape* like a dove upon him."

John: And John *bare record*, saying, "I saw the Spirit descending from heaven like a dove, and it abode upon him."

Notice here that Luke's is the only account which uses the expression "in a bodily shape." Matthew and Mark say: "The heavens were opened unto *him*;" "*He* saw the heavens opened." Matthew was an apostle; Mark received his account from an apostle—Peter. Luke was not an apostle, and his gospel is supposed to have been written somewhat later than the other two synoptic gospels. The words, "in a bodily shape," have the sound of an addition to the original story; one of those almost inevitable exaggerations or expansions which occur when a thing is repeated from mouth to mouth. A person who is gathering materials for a history is very apt to collect some interesting information; but the farther he goes from the original source the greater becomes the danger of interpolation.

Of the four evangelists, one only is likely to have been present at the baptism of Jesus—John. He says nothing of having seen a dove, *himself*. Indeed, he can hardly be said to have written an account of the baptism of Jesus; only of a conversation with John the Baptist concerning it. John the Apostle is supposed to have been a disciple of John the Baptist.

But *John the Baptist* does seem to say that *he* saw something "like a dove." "I saw the Spirit descending from heaven, like a dove, and it abode upon him." Coming from the Baptist's own disciple, John the Apostle, and probably written down by one of *his* disciples, directly from the lips of the apostle, it has a very authentic sound. What are we to understand by it?

Comparing all the accounts I come to the following conclusions: 1st, That Jesus, at the moment of his baptism—which was to him a moment of solemn self-consecration—had a deep, inward, spiritual experience; 2nd, That at that moment he first became conscious of his mission; 3d, That this consciousness was accompanied by a revelation of the protecting love and care of God, and of his own personal relation to him; 4th, That he endeavored to describe this experience to his first disciples, using a figure not very unfamiliar to them, since in the Psalms of David, and other parts of the Old Testament, similar expressions occur—"the shadow of thy wings."

When we read in the ninety-first psalm: "He shall cover thee with his *feathers*, and under his *wings* shalt thou trust," we do not think of *real* feathers and *real* wings. We understand the Psalmist to express the idea that the protecting love of God is as real to him as the wings of a mother bird are to her nestling.

It seems interesting to me, and worthy of notice, that this very psalm—the ninety-first—is the one which contains the words: "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." We know, therefore, that this psalm was in the mind of Jesus very soon after the baptism. It may have been a favorite one with him.

Jesus stepped out of the water "praying." It is an interesting suggestion of Edersheim that the only prayer Jesus taught his disciples may have been in his own mind at this moment. The opening sentences, at least, seem

definitely to express what must have been the desire of his heart, and the purpose of his life. "Our Father who art in Heaven; hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven" expresses the coming of the kingdom of God (the hope of every pious Hebrew), the spiritual nature of that kingdom, the personal relation of God to man; and with this camethe conviction that upon him was laid he mission of making the truths which he saw so clearly, realities to his fellow men.

Jesus retired into the wilderness to prepare himself for his work, by prayer and meditation. During his absence John the Baptist received the deputation from Jerusalem. This event seems to have taken place on the last day before the return of Jesus from the wilderness. For—

"The *next* day John seeth Jesus coming unto him." It should be noticed here that Jesus was on his way back from the wilderness; and that the place of the Baptism (where John seems to have remained) was on his road.

"Again, the next day after, John stood, and two of his disciples." These "two disciples" are supposed to be Andrew (who is mentioned by name, later) and John the Apostle.

In consequence of what John the Baptist said of him, they followed Jesus, and "abode with him that day, for it was about the tenth hour." Not the tenth hour, according to Jewish reckoning, but, as is now supposed, according to Roman reckoning—the same as our own. It was therefore about ten o'clock in the morning. John and Andrew therefore spent the whole day with Jesus.

We come now to an interesting point. What was the day that these two disciples spent with Jesus? We have fortunately the means of ascertaining that it was the Sabbath. Assuming the marriage at Cana to have been on Wednesday—the day on which the wedding of a young girl was celebrated—we are able to fix the five preceding days. Widows were married on Thursday, quietly, without a great festival. From the degree of festivity accompanying the marriage at Cana, it is safe to infer it was that of a young girl. We now find that Jesus returned from the wilderness to Bethabara on Friday; that he remained during Saturday for the needed Sabbath rest; and continued his journey into Galilee, the next day,—Sunday,—taking with him Philip of Bethsaida, probably also Peter, and Andrew, and John the Apostle. The meeting with Nathanael on the way is described; and the *third* day after, Wednesday, was the wedding at Cana.

Having traced these incidents, let us return to John the Baptist. Whence came the account of his sayings, narrated in the first chapter of the Fourth Gospel? From his own former disciple, John the Apostle. The other three gospels have not recorded them. Is it too much to suppose that after the memorable Sabbath spent with Jesus, the two disciples sought John the Baptist, and had a conversation with him about Jesus? Perhaps on the evening of the same Sabbath, Jesus may have retired alone, for rest and prayer, and John and Andrew returned, full of interest in what they had heard, to their former teacher.

If Jesus had told them of his experience at the time of his baptism, it would be very natural for them to speak of it to John the Baptist. When they began to tell him that Jesus "saw the heavens opened, and the Spirit of God descending like adove," and that a voice from heaven said, "This is my beloved Son," John, full of interest and sympathy, remembering the illumination of the face of Jesus, as he went up out of the water "praying," a radiance that was not a transient gleam, but remained—"abode" on him—and gave a mysterious spiritual beauty to his face, —John answered—"Yes, I saw it; I saw that; I was close to him, and I saw the spirit descend upon him; and I knew then that *he* was to be the Messiah. Not before that ["I knew him not" *i. e.*, knew him not as the Messiah], but when I saw his face as he looked up to heaven, praying, I felt the conviction that he was the Son of God."

In the Gospel, the conversation with John is mentioned *before* the visit to Jesus. I incline to think that there are *two* conversations accidentally mingled by the amanuensis of John the Apostle, the first ending with the 31st verse, the second beginning with the 32nd. This latter I think was *after* the Sabbath spent by John and Andrew with Jesus, in answer to what they related to the Baptist. Probably also it was written down in answer to a question, as so much of the beginning of the Gospel of John seems to be written.

When John the Apostle had repeated the conversation so far as the 31st verse, some one may have said, "And did John the Baptist see the spirit descending like a dove upon Jesus?" Then the Apostle answers, "Yes; he told us that" ["John bare record"]. He said, "I saw the spirit" etc. Then he continued his story, and told of the visit.

We cannot help wishing that we knew more of this. That blessed Sabbath by the Jordan, when John the Apostle first knew Jesus. Was it at this time that the disciples heard the story of the Temptation? Was John, from that hour "the beloved disciple?" Did not the "heaven open" also to the disciples as they listened? "*Come and see,*" are the only recorded words; but they still sound for us across twenty centuries; are they not spoken to us, as to the disciples of John the Baptist?

L. F. Clarke.

ONE UPWARD LOOK EACH DAY.

SELECTIONS FROM THEODORE PARKER.

Sunday.

Communion with God.

I cannot end this communion with my God; but I can increase, greaten it largely, if I will. . . . I earnestly desire his truth, his justice, his holiness and love, and he communicates the more. Thus I have a four-fold voluntary consciousness of God through my mind and conscience, heart and soul; know him as the absolutely true and just and amiable and holy; and thereby have a four-fold voluntary communion with my God. He gives of his infinite kind; I receive in my finite mode, taking according to my capacity to receive. . . . What is the noblest life? Not that born in the most famous place, acquiring wealth and fame and rank and power over matter and over men; but that which, faithful to itself continually, holds communion with the Infinite, and, thence receiving of God's kind, in mortal life displays the truth, the justice, holiness and love of God.

Monday.

Be Faithful to Thyself.

Let him that would move the world move first himself. He that would do good to men begins with what tools God gives him, and gets more as the world gets on. It asks neither wealth nor fame, to live out a noble life. Make thy light thy life; thy thought, action; others will come round. Thou askest a place to stand on hereafter and move the world. Take it where thou standest, and begin now. So the work shall go forward. Reform thy little self, and thou hast begun to reform the world. . . . The first duty that God demands of men is that they be faithful, each man to his own nature, and each woman to hers, to respect it, to discipline it to its proper manner, and to use it in well-proportioned life. If I fail in that, I fail in everything besides. Gain what else I may, the gain is of small consequence; I have lost my own soul.

Tuesday.

Religion.

Without conscious religious development, it seems to me that no strength or greatness is admirably human; and with it, no smallness of opportunity, no littleness of gift, is contemptible or low. I reverence great powers, given or got; but I reverence much more the faithful use of powers, either large or little. . . . Without religion, the greatest man is a failure. With it, the smallest is a triumph. He adds to his character; he enjoys his strength; he delights while he rejoices, growing to more vigorous manliness; and when the fragrant petals of the spirit burst asunder and crowd off this outer husk of the body, and bloom into glorious humanity, what a strong and flame-like flower shall blossom there for everlasting life!. . . There are two things which make up the obvious part of life,—to do, to suffer. Behind both as cause, and before each as result, is one thing greater,—to *be*. Religion is true Being, normal life in yourself, in nature, in men, and in God.

Wednesday.

Eternal Life.

This is the great proof of immortality, the fact that it is written in human nature; written there so plain that the rudest nations have not failed to find it, to know it; written just as much as form is written on the circle, and extension on matter in general. It comes to our consciousness as naturally as the notions of time and space. We feel it as a desire; we feel it as a fact. What is thus in man is writ there of God,

who writes no lies. To suppose that this universal desire has no corresponding gratification, is to represent him, not as the father of all, but as only a deceiver. I feel the longing after immortality, a desire essential to my nature, deep as the foundation of my being, I find the same desire in all men. I feel conscious of immortality; that I am not to die; no, never to die, though often to change. I cannot believe this desire and consciousness are felt only to mislead, to beguile, to deceive me. I know God is my father, and the father of the nations. Can the Almighty deceive his children?

THURSDAY.

Infinite Perfection, and Immortality.

There is a God of Infinite Perfection. The Soul of each man is destined to Eternal Life. These are the two greatest truths which human consciousness as yet has ever entertained. They are the most important; and if the human treasures of thought were to go to the ground and perish, all save what some few men grasped in their hand and fled off with, escaping from a new deluge, I should clutch these two truths as the most priceless treasure which the human race had won, and journey off with them to pitch my tent anew, and with these treasures build up a fresh and glorious civilization. . . . . We thank thee that thou hast given us this immortal soul, which feeding on the earth, grows for what is more than earthly, and with great hungering of heart reaches ever upwards for what is perfect, for what is good and beautiful and holy in thine own sight.

FRIDAY.

The Opportunities of Common Life.

Fast as you learn a truth, moral, affectional, or religious, apply the special truth to daily life. So the best school for religion is the daily work of common life, with its daily discipline of personal, domestic, and social duties,—the daily work in field or shop, market or house, "the charities that soothe and heal and bless.". . . . Out of the common events of life, out of the passions put by God into your hearts, you may paint on the walls of your life the fairest figures, angels and prophets. Out of the common stones of your daily work you may build yourself a temple which shall shelter your head from all harm, and bring down on you the inspiration of God.

SATURDAY.

The Triumph of the Best in Human Nature.

In every man who lives a true life the affections grow continually. He began with his mother and his nurse, and journeyed ever on, pitching his tent each night a day's march nearer God. . . . Human nature demands the triumph of pure, disinterested love at last; the nature of God is warrant that what is promised in man's nature shall be fulfilled in his development. Human nature is human destiny; God's nature, universal Providence. The mind tells us of truth which will prevail; conscience, of justice sure to conquer; the heart gives us the prophecy of infinite love certain to triumph.

ILLUSTRATIONS OF UNITARIANISM.

A BOND OF UNION.

We believe:

(1) In the Unity of God,—a Divine Spirit, One-Eternal, the Supreme Being, Creator, Preserver, Immanent Source of all that is or is to be, the Universal Father.

(2) In the Unity of Man,—in one common origin; that man's moral state is the result of inheritance, education, obedience and disobedience; that right doing is rewarded, and wrong punished according to divine justice.

(3) In the Unity of Revelation,—the continuity of life and law here and hereafter; that nature and reason tell of divinity, that God is revealed in the light of inspired word,—the Bible, and all books of inspiration,—in the joy and sorrow of human life.

(4) In the Divine Mission of Christ Jesus,—that he came to manifest the Fatherhood of God and the sonship of man, to show the Father's tender grace and reveal the spirit of truth, to reconcile and save through filial trust and works of love, to help renew the lives of men and build them up in character; that all uniting to bless mankind is atone with Christ's atonement; that the religious life of Jesus is the highest type of the human in harmony with the Divine.

(5) In One Supreme Object of Worship,—as taught and exemplified by the faith of Jesus in the wisdom, power, justice, the goodness, mercy, love, and will of God—Our Father in Heaven—whom alone we should worship and adore.

(6) In One Bond of Church Union,—the Fatherhood of God and the brotherhood of man; liberty of conscience and freedom of thought; unity of purpose and concord of spirit for the worship of God and the service of man.

(7) In One Final Destiny,—that good is permanent, overcoming evil; that when the mortal returns to nature, the spirit continues, immortal, to dwell in the home of the soul.

F. M. C.

CHRISTIAN THEISM.

Christian Theism has a few fundamental and vital principles, which render it "the same yesterday, to-day and forever." They are easily stated: Love to God, the father of the spirits of all flesh; love to man, the son of God and the heir of immortality; the worship of God in spirit and in truth, and

to be a sharer of his life by direct sympathy and personal communion. Be truthful, faithful, pure and progressive in goodness; nurse the spirit of self-sacrifice, prefer the soul to sense, the reason to appetite, and honor with pain and trouble to wickedness with pleasure and prosperity. These principles are at once spiritual and practical, and they form the seed which the light, the truth, the knowledge of the world nurtures and fosters, and which helps to strength and greatness of character in man.—*Unitarian Herald.*

THE GOSPEL OF NATURE ACCORDING TO EMERSON.

The first of preachers whom our generation has known was Ralph Waldo Emerson. He left the pulpit behind him, but carried his sermons with him. He simply exchanged the church for the lecture hall and the publisher's house, where he found a wider range of topics and a freer method of handling them. He thus answered an urgent solicitation to settle over a church where he temporarily supplied, after giving up his own pastorate: "My pulpit is the lyceum platform." It was a portable pulpit to him. He did not lecture to amuse or please or even instruct his hearers. He never sought merely to mint his brilliant phrases into golden coin. On every theme, to every audience, he preached by tongue or pen, seeking to rouse, inspire, and ennoble men. He could say, with Wesley, "My parish is the world."

Poet, philosopher and saint, such a preacher certainly had a message for his age, some glad tidings of great joy. That gospel, like all other real gospels, is not to be read off-hand. The exhilarating tones of the clarion-call we hear full well, the articulate utterance we must study carefully. I am sure that the dear old soul in East Lexington did not speak without a meaning, when she explained her church's reluctance to call a minister, after having had *him* as "stated supply:" "We are a very simple people, and can understand no one but Mr. Emerson." That she habitually understood him, I somewhat question. But that deep and blessed thoughts were wakened, and high and holy emotions were stirred in her, that she felt out of this man influences streaming, full of cleansing and comforting power, I am perfectly sure; and so she thought she understood him. Well is it when poorer preachers are thus understood!

It seems to some a forlorn hope to extricate any definite beliefs from the brilliant phantasmagoria of Emerson's pages. His vagueness, his love of paradox, his lack of logic, his self-contradictoriness are proverbial. We should not wonder much if the Egyptian Sphinx *had* verily opened her lips, after forty centuries of silence, to say to the strange man standing before her, "You're another." But the attempt is not so hopeless as it seems. Most of his dark sayings have the key hanging by the door. He spake in parables, as Browning and other great poets have done, from the days of the divine poet of Galilee, to turn away the unready, and to pique the hungry souls to keener relish, saying, "He that hath ears to hear let him hear." His contradictoriness grows out of his inveterate habit of climbing round a truth and looking at it from every side. The moods of nature passed into his mind, and a spiritual truth was no more the same to him on different days or in different hours of one day, than the face of Monadnock was the same from sunrise to sunset, through the changeful play of the light.

"Yonder ragged cliff
Has thousand faces in a thousand hours."

Yet have rock and man alike a persistent identity. Illogical he certainly was, according to the cut and dried patterns of our Art of Logic, with its quaint forms and conventional methods. Mr. Alcott once said that his essays read as if he had written separately the detached sentences of which they were composed, and thrown them into a hat, and then pulled them out haphazard, stringing them together as they came: which was very much the actual fact of his literary method, if method it could be called. My honored friend, Miss Peabody, told me that he once read a printed essay to her, referring to his common-place book for the sources of the sentences, which it had been his habit to write therein as they came to him; and thus one sentence bore date of

1847, in England, and the next of 1860, in Concord. Yet these kaleidoscopic paragraphs arrange themselves by law in fixed figures. A few commanding ideas group these brilliant combinations. There is a logic of thought, though not of form. If then, undeterred by the difficulties of our quest, we search these hieroglyphs, we need not wholly miss a real message of good cheer.

Emerson's gospel is *the religion of nature*,—a limited gospel, but a veritable glad tidings for our age of nature-study, with its blind fear that there is therein no place left for worship and for awe, for peace of faith and joy of hope.

It seems to me most natural that Emerson should pass away close after Darwin. They were really linked together as typical men of our age; the one representing the researches of the Understanding into nature, the other the visions of the Reason through nature. Darwin creates an epoch in knowledge, and reconstructs the globe. Emerson leads up the new knowledge into a new faith, and spheres the larger earth within vaster heavens. Darwin is the *accoucheur* of a new order of thought, which in Emerson finds its voice:—

> "An infant crying in the night,
> An infant crying for the light."

The great Englishman, dying just as he had examined an interesting beetle, was not more truly a student of nature than was his fellow *voyageur* into the mysteries of the beyond.

Emerson's first notable essay was entitled "Nature." That title might stand over all his writings. Each air was a variation of one theme. Every topic was a phase of one subject. How he loved nature and lived in it, we have already seen. Thence, he drew his inspirations. His poems are songs not of the salon, but of the field; and not of the "asphodel meadows" about which he read, but of the daisy fields of Concord, where the rhodora blooms "its own excuse for being," where "the burly, dozing humble-bee drones," and the winds sough through the "sacred pines." Nature holds a fundamental position in his thought. All knowledge must rear itself upon its basic facts. Laws, beliefs, institutions, must root themselves in nature, and suck up their forces from it. Nature holds the truths it behooves us to know. Therefore, he studied her with such patient, reverent care that he interpreted her as another Wordsworth. He is nature become self-conscious and thinking aloud. Whether he had acquainted himself with the forefeelings of the earlier *savants* in our modern world, as he certainly knew some of the students of nature in the ancient world, or whether it was an illustration of Tyndall's "use of the imagination in science," the fact remains that twenty years before the appearance of the "Origin of Species," he announced the theory of evolution, which that epoch-making book brought fairly to the birth. The seer was beforehand with the *savant*. The motto to "Nature" was:

> "A subtle chain of countless rings
> The next unto the farthest brings.
> The eye reads omens where it goes,
> And speaks all languages the rose.
> And, striving to be man, the worm
> Mounts through all the spires of form."

This was no lucky guess of a moment. It was his habitual vision. In the "Ode to Bacchus," he asks for "wine which music is," that "drinking this" he

> "Shall hear far Chaos talk with me,
> Kings unborn shall walk with me;
> And *the poor grass shall plot and plan*
> *What it will do when it is man.*"

"The Sphinx," "Wood Notes," "Monadnock," "May Day," and "Song of Nature," are hymns for the psalter of evolution. Tyndall could not apostrophize heat, wherein lies "the promise and potency" of all things, with more accurate eloquence than Emerson in the "May Day:"—

> "Like a sea, which me infolds;
> Heat with viewless fingers moulds,
> Swells, and mellows, and matures,
> Paints, and flavors, and allures;
> Bird and brier inly warms,
> Still enriches and transforms,
> Gives the reed and lily length,
> Adds to oak and oxen strength.
>
> * * * * * *
>
> Enveloping heat, enchanted robe,
> Wraps the daisy and the globe;
> Transforming what it doth infold,

Life out of death, new out of old.
* * * * * *
The *dead log touched bursts into leaf,*
The wheat-blade whispers of the sheaf."

That these are not the hyperboles of the poet is assured by the soberer prose of the essayist. Of the progressive life of nature, he writes: "It publishes itself in creatures, reaching from particles to spicula, through transformation on transformation, to the highest symmetries, arriving at consummate results without a shock or a leap. A little heat —that is, a little motion—is all that differences the bald, dazzling white and deadly cold poles of the earth from the prolific tropical climates. All changes pass without violence, by reason of the two cardinal conditions of boundless space and boundless time. How far off is the trilobite, how far the quadruped! How inconceivably remote is man! All duly arrive, and then race after race of men. It is a long way from granite to oyster; farther yet to Plato and the preaching of the immortality of the soul. Yet all must come as surely as the first atom has two sides."

With this clear vision of the process of evolution, Emerson, the seer, has the vision which the *savant* does not always have. The *savant* deals analytically with the various parts; while, in the synthesis of the imagination, the seer tells us

"I yielded myself to the *perfect whole.*"

In this sight of the "one stupendous whole," of which all sciences are but parts, nature became to him a revelation full of awe. Where the ancient poet of evolution, Lucretius, saw only the blind play of atoms, Emerson saw—that which I leave him to describe:

"What god is this imperial Heat,
Earth's prime secret, sculpture's seat?
Doth it bear hidden in its heart
Water-line patterns of all art,
All figures, organs, hues, and graces?
Is it Dædalus? is it love?
Or walks in mask almighty Jove?"

A question to which his answer is clear and positive, in the sublime conclusion to the "Wood Notes:"—

"Ever fresh the broad creation,
A divine improvisation,
From the heart of God proceeds,
A single will, a million deeds.
Once slept the world an egg of stone,
And pulse, and sound, and light was none;
And God said, "Throb!" and there was motion,
And the vast mass became vast ocean.

Onward and on, the eternal Pan,
Who layeth the world's incessant plan,
Halteth never in one shape,
But forever doth escape,
Like wave or flame, into new forms
Of gem, and air, of plants, and worms.

He is free and libertine,
Pouring of his power the wine
To every age, to every race;
Unto each, and unto all,
Maker and original.
The world is the ring of his spells,
And the play of his miracles.
* * * * * *
Thou seek'st in globe and galaxy,
He hides in pure transparency;
Thou askest in fountains and in fires,—
He is the essence that inquires.

He is the axis of the star,
He is the sparkle of the spar,
He is the heart of every creature,
He is the meaning of each feature;
And his mind is the sky,
Than all it holds more deep, more high."

No wonder that Mr. Tyndall, in his fragments of science, declares: "In him, we have a poet and a profoundly religious man, who is really and entirely undaunted by the discoveries of science, past, present and prospective. In his case, Poetry, with the joy of a bacchanal, takes her graver brother, Science, by the hand, and cheers him with immortal laughter."

The *savant* thus hails the seer as the prophet of the new order, the psalmist of the Bible writ in stone, to whom there is the vision of the living creatures round the throne of the Lord and Giver of Life, singing, "Holy, holy, holy, Lord God Almighty, which was and is and is to come."

How did Emerson reach this sublime apocalypse, and see the new heavens over the new earth? He did not leap to his conclusion, else he were no poet-laureate of science. Imagination may have projected the lines of his pathway; with swift, unerring sight; but reason opened the roadway which was thus surveyed, and builded slow and sure this causeway to the skies. —*Rev. Heber Newton, D. D., in "All Souls' Monthly."*

RELIGION OF THE INTELLECT AND RELIGION OF THE EMOTIONS.

Man is an intellectual and emotional being. He is capable alike of thinking and feeling. His spiritual nature presents three great departments of life that result from the action of three forms of living force. These are the departments of thought, feeling, and action —he knows, feels, and acts. Through the intellect, man knows; through the emotions, man suffers and enjoys; and through the will, man works. Through the intelligence, man learns what to do; through the emotions, he is reached by the motives that move him to do it; and through the determination and effort of the will, he does the work. Through the intellect, thought, reason, truth act on the emotions, and through the emotions on the will, and through the will, thought and feeling culminate in action. Without the intellect, there is no knowledge; without the emotions, there is no enjoyment, happiness, or motive; without the will, there is no action, work, triumph, conquest, success, or victory.

If religion is adapted to the nature and wants of man, it must be both intellectual and emotional,—it must awaken thought, arouse feeling, and move to action. This is demanded by the rational, moral, and religious nature of man. If the spirit of man is a unit, and if it is strong, it is so in all directions. The capacity for strong thought involves the capacity for strong feeling; and persons who think profoundly, feel intensely. We have deep feeling on subjects upon which we think constantly and closely, because thought awakens feeling as the intellect acts on the emotions. We think much on subjects about which we have strong feelings. Here the emotions react on the intellect, and feeling kindles thought. This being so, thought and feeling, reason and emotion, truth and love, knowledge and enjoyment should unite and blend in our religion as they do in all the duties and interests of practical life.

Is religion love for God, reverence for God, the fear of God, and gratitude to God? These are all emotions, and reveal the emotional side of religion. To awaken them is to call into action the profoundest elements of man's religious nature. It is the function of religion to give enjoyment, impart happiness, increase our usefulness, and move us to higher, nobler activities. These results all depend on the emotions, either as elements of enjoyment, or as motives to action. To ignore the emotions in religion is to exclude the essential elements of all religious life.

The emotions are the great organic forces of the world. They have organized the family, society, the state, and the church. We need their influence in all our religious movements and enterprises. They present the conditions of all enthusiasm. They are the inspiration to all great achievements. They should not be separated from the intellect. Emotion should be rational. Without the direction and control of the reason, emotion becomes fanaticism. The intellect and emotions are united in man and should be united in religion. They are essential parts of all true spiritual life. We cannot build moral character without them. They are elements of all religious experience, and are necessary to all religious growth.

WILLIAM TUCKER, D. D.

Camden, O.

THOUGHTS ABOUT GOD.

III.

God is good.—Ps. xxv., 8.

"His mercy endureth forever." He can do no wrong or cruel thing. There is no evil in all his ways. He is the All-good, and, as such, pervades all things. This goodness is the great preservative principle of the universe. When he had completed the first creative era, he saw all that he had made, "and it was all good." That goodness holds the planets in their courses, and opens the flowers of spring. It preserves society from anarchy and builds up the walls of blessed home. It is the invisible, centripetal force, and the ægis of protection that render man indestructible and secure "amid the wreck of matter and the crush of worlds." That all-preserving, all-pervading, all-essential goodness is God, our Father; and there is no place where he abideth not.

Blessed thought! I cannot get without the pale of that goodness. It follows me all the days of my life. "Yea, though I walk through the valley of the shadow of death, I will fear no evil," for God is ever good. A. P. B.

MY THREE TEACHERS.

In one respect, and only one, I am a trinitarian; I have had *three* teachers in theology, and they all taught me the same truths; there has never been any discord between them.

As soon as I began fully to realize that I lived, I saw a bright and beautiful world — everything to please the eye and gratify the taste — all around me was loveliness, all about me was joy, and my little heart was tuned to anthems of praise. That was *nature's* teaching — it was my first lesson, and doubtless tended to confirm my instinctive impressions that I was made for a better and higher life. May it not be that I was born into God's kingdom in a primary state? If not, how came I with the instinctive perception of ultimate good? The opposite of this never darkened my soul for a single moment. Doubts I have had on minor questions, but *never* in regard to the final issue. I was born a Universalist, but of course I knew nothing about the name. My faith was innate, or instinctive, developed by what I saw and felt.

My second teacher was *my mother* — one of the best women the Lord ever made. She spoke to me words of tenderness and love, ministered to my wants, took away my little sorrows, wiped tears from my eyes, and bade me be of good cheer. She folded my little hands in prayer, told me that God was *my Father*, that he loved me, and would listen to my petitions. I *believed* her, for she never told me an untruth. She had my heart — God had my heart, also, — and with that little heart I "believed unto righteousness."

My third teacher was the *Bible;* this taught me there is "one God," and that "God is love," — that he "will not contend forever," — that "love worketh no ill," and that God's "mercy endureth forever." I thought that, as he had commanded me to overcome evil with good, he intended to do the same. I could not, therefore, believe that he would overcome our errors and sins with infinite and multiplying suffering in a future life. I could not endure the thought that God would command me to be *better* than *himself!* As soon as I entered the Sunday-school, my teacher told me that "the chief end of man is to glorify God and enjoy him forever." I believed her, and this answer confirmed my previous impressions. I, therefore, experienced no change of either faith, hope, or charity. Why should I? I was born *right*, and why need I be born again? I had never doubted either the wisdom or goodness of my heavenly Father. I loved him, I communed with him in prayer, and tried to obey his precepts. JAMES SHRIGLEY.

Philadelphia.

JOHN POUNDS.

In Hoare's "Life of John Pounds," the Portsmouth cobbler, the harbinger of ragged schools, something is added to what we before knew of this first benefactor of little street Arabs. When only twelve years old, his fall into the Portsmouth drydock left him hardly any hope of a living but at the cobbler's bench. By and by he became interested in recovering a deformed nephew without surgical operation, by straightening his feet and preventing their overlapping one another. He accomplished this by making shoes fitted to his feet, which allowed wedges to be driven in of different thicknesses, according as the wretched feet yielded to the pressure. Through all the boy's suffering his uncle cheered him on to perfect success.

To make a man of him indeed, Pounds kept school for him; but finding they were marching to poor music without books, maps, or slates, he took in another vagabond from the street; then the lessons went on very well with discarded spelling books and pieces of slate. The gift of a hot potato drew in other recruits, especially as daily bread was given, and sometimes better clothing, or a picnic in the country. So the little shop was kept overflowing full with boys and girls whom this lame, poor, ignorant man saved from ruin and fitted for usefulness — until in the Christmas of 1838. A merchant had invited him to receive an outfit of clothing for all his flock. Pounds had often prayed that he might be taken away when he could be of no more use, and suddenly as the bird from the bough, just

as he was to receive Mr. Carter's gift in his hall, he fell speechless, leaving his little charges in inconsolable grief, having saved nearly five hundred from almost certain ruin, and raised them up in turn to be benefactors to the world. H.

EDITORIAL NOTES.

October! The ministers have returned from their vacations, and so have the people; and all the churches are open once more. The Sunday-schools are meeting again, the sewing circles are planning their work, all the clubs and societies are mapping out their courses, and what is often called the "winter campaign" is beginning in full force. May that campaign never degenerate into a mere foraging expedition, nor what should be a forward march into mere "marking time!"

With our places of worship open again, now is the opportunity of attending them, for which so much eagerness has been shown during the summer by those anonymous paragraphers who have enlivened the slack season with lamentations about churches being closed. Of course it is a pity that churches should have to be closed; but we have noticed that where a union service is duly kept up for the churches of a city—which is everyway the truest thing during the summer exodus—exactly the same disparaging remarks appear.

We want to call the special attention of our friends to the announcements of the approaching meetings of the National Conference. If the delegates of your society, dear reader, have not yet been chosen, take care to speak about the matter and have them chosen; and have responsible persons who will attend, chosen! And above all, take care that your minister goes. Every minister should be sent by his people. It ought not to rest upon his feeling able to meet the expense. It is not a holiday, it is hard work, but it is work which will strengthen your minister's heart and hand, and send him back to you cheered and encouraged. By all means send your minister to the Conference at Philadelphia!

It was hoped that Rev. Stopford A. Brooke, of London, would be able to come over to this country about the time of the Conference, and preach the opening sermon. We regret, however, to state that the brother's health is still too uncertain for him to venture on such a journey, and the "alternate," Rev. C. R. Weld, of Baltimore, is also in Europe and unable to return in time. Under these circumstances the council has invited Rev. W. H. Furness to preach the sermon, and Dr. Furness has accepted. We believe that this will be welcomed by our churches as the very best arrangement that could be made, and that warm gratitude will be felt for his ready consent. All will delight to hear the veteran preacher and author, whose name has been honored for half a century, not only throughout America, but throughout the world.

We have often wondered at the curious diversity of custom which makes it universal to close a prayer with "Amen," but quite exceptional to put an "Amen" at the close of our hymns. It cannot be the *subject* which makes any such difference natural; for the prayer may be purely praise, thanksgiving, or adoration, while our hymns are almost as often as not, prayers shaped in rhythm and set to music. In some of our churches, the custom of chanting the "Amen" at the close of every hymn has been revived, and when once it has thus become usual, the hymn without it seems just as bald and unfinished as a prayer would. We commend the matter to our ministers and choirs.

The call for a "General Convention of Unitarians in the West," which appeared in our last number, and which has been issued by twenty-three of our Western ministers, is of far more than local interest. The name of the editor of this magazine does not appear among these twenty-three names for the reason that he is still absent in Europe; but no reader of the *Unitarian* will doubt his sympathy with the movement. The fact is that ever since the Western Conference adopted its present merely

ethical basis, — which, whether right or wrong in the abstract, made that conference, as a fact, a merely sectional association, — a large number of Western Unitarians, representing, among others, many of our oldest and strongest societies, have found themselves without any opportunity of meeting and co-operation. At first, in order to avoid as far as possible any conflict with the Western Conference, they formed the "Western Unitarian Association" simply with the object of strengthening the A. U. A. as our national organization; but, practically, they have found that, in a country so large as this, no mere national society, however wide in its policy, can stand instead of more local assemblings together. Hence the present call, which we earnestly hope will be widely responded to.

We understand that a project is being mooted for forming some National Association or League among the women of our Unitarian churches, with the idea that the "Women's Auxiliary Conference," the Women's "Western Conference," the New York "League of Unitarian Women," and other kindred societies (if such there be) might thus be merged in one comprehensive organization. Well and good, if the new organization continues the most fundamental condition of the largest of our existing ones, the W. A. C., viz., that of disbursing its funds through the agency of the A. U. A. We surely do not want two missionary organizations, one open to both men and women, and the other restricted to women, both attempting to cover the same national ground! For the same reason which has all along kept the National Conference from becoming a new and independent executive, we should regret to see our Unitarian women adopting such a separatist policy. The A. U. A. may not be perfect, but it never was so well managed, never had so widely the support of our churches, never was so really national as it is to day. Let all, men and women, East and West, North and South, rally to it and make it still stronger for the ever increasing work.

Since the above was in type, the full proposal has been published in the *Register* and is formally submitted to the body. In many respects it may be a good scheme, but we regret to find that it is proposed to do away with the close connection with the A. U. A., which we have spoken of as so important, and what is contemplated is really a second "American Unitarian Association" pure and simple, only for women alone, with a separate treasury and separate action of its own for the whole country. We cannot help believing that this would be a grave mistake. We do not want another national executive. To mention only one objection: the present A. U. A. has a thorough business staff, and an organization of responsible supervision which enables it to act all over the country, not always, of course, with infallible wisdom, but with some careful knowledge of conditions and needs. Would it be well for a second National Association to attempt to duplicate such an organization, still more to attempt to act without it? B. H.

BOOKS AND CULTURE.

In the movements of the human mind there are fashions, as there are in matters of dress and in the architecture of houses. The thought of one age is not necessarily the thought of the next; what one generation believes may have had no weight for that which went before it. For even wise men, it is difficult to keep clear of those opinions they hear spoken by the thoughtful men of their time. In the age of Jefferson it was easy to believe that all men are created free and equal; but to the generation which reads Spencer such a creed partakes of the nature of an absurdity. At the end of the eighteenth century the rights of man were preached as a gospel and accepted with the utmost confidence; at the end of the nineteenth century the gospel preached is that of altruism and the *solidarite* of the race.

We believe with our own generation. What we hear from many voices about us, what we read in the morning newspaper from day to day, we freely accept. To go behind these utterances of the current time, to sift and weigh the testimony which comes to us, is not in the mood of the great majority of men; and yet it is not true that

the latest oracle is therefore, because the last to be heard, the word out of the eternal ages, needing no supplement and no correction. The progress men make is not always steadily onwards; and it does not follow that because a generation is later than another, it is therefore the wiser. The last thought is not, merely from that fact, the best thought; and the latest philosophy has no surety, because the last, that it will outlive all others. The fledgling collegian, who began to read Herbert Spencer a year ago, thinks that philosopher has put all others to flight, and made their teachings worthless; but in spite of that judgment Plato continues to live, and to make men thinkers, and to speak the truth which fashion does not change.

The voice of reason is not the voice of fashion. The truth never shifts its course; and it does not wear a new garment or appear with a new name for the sake of a few more followers in its train. It is content to go on its own way, assured of its own victory, conscious of its own omnipotent power, and gathering to itself influence and might with the aid of all the shifting notions and follies of men. What seems to-day so clearly the word of the highest import for truth, when another century has come and gone, will wear the aspect of a partial truth; and then again men will wonder how it could have been possible for so plain an error to have found acceptance. The individualism of 1789 and the nationalism of 1889, when we question them in the light of history, have neither of them the whole truth to present for our acceptance. When 2089 has become a reality, it is somewhat more than probable that the nationalism of to-day will seem as much an error as does now the individualism of a hundred years ago. Yet who can make the men of to-day believe this? or make them cautious lest they should accept for truth that which in a little time must submit to a thorough revision? When the oracle speaks we forget that there have been other oracles, and that the utterance of each bears the mark of its own time and place.

If we turn back but a little way the pages of history, we shall find that a hundred years ago certain ideas, now largely superseded, were having a powerful influence, and that they were moving to their depths the hearts and minds of the brightest and wisest men of that day. Those ideas were in the air; they were writing poetry and creating a literature; they were new-making art and producing the sublimest music; they were making religion as fresh and profound in meaning as to the prophets of old; they were giving men new hopes for liberty and teaching men a new law of social existence; and they were giving men boundless ideals and the deepest sense of spiritual realities. The great names of this movement still live, and we repeat them with reverence; but the ideas for which those men stood have lost much of their worth and sanctity for the men who carry in their minds the spirit of the time which now is. We have heard new prophets; and we have found another shrine.

The men of a hundred years ago said The Over-Soul, we say The Unknowable; they said intuition, we say inheritance; they said self-reliance, we say community of interest; they said philosophy, we say science. Some may think the new names mean much the same as the old, and that they represent a more perfected type of what preceded them. The fact is, however, that the point of view at the one time is not that of the other; but the conclusions of the one period have much in common with those of the other. The era of science has drawn much from the era of idealism, and owes to it a great debt.

Science is now the fashion; its words stare us everywhere in the face, its words are spoken from every oracle. Its utterance is not, therefore, the word of the Eternal. For the calm mind, for the judicious spirit, there must be a vision wider than that of any party and deeper than that of any movement. If we hear Darwin we are not, therefore, to put Emerson in the closet which is never opened. Darwin gives us but one side of life and nature; we need Emerson to give us the other. If science is to be heard with willing ear, we should be reminded that philosophy has not become dumb or failed of its heaven-appointed task.

In no time more than this have men needed the great reconciler, who could look all ways, and find the truth connecting all partial statements. We want the man who is philosopher, theologian, scientist, historian, poet, musician, and lover; in other words, the man who is in organic sympathy with life in all its manifestations. We have had enough of partial men, men who were scientists with Darwin, but not poets with Tennyson; men who have reason with Mill, but who have not imagination with Ruskin. We want a Darwin who is at one and the same time as great in the regions of soul as in those of matter, and who does not cease to be a poet when he becomes a scientific investigator. If such a man can never be, owing to the limitations of man's powers, then we must, in so far as we can, hear the men who represent these various sides of the truth, and bring together their partial statements for a wider synthesis than they have been able to give us when working alone.

The means for this reconciliation are already at hand; but they are not to be found in the teachings of any one philosopher or scientist. No philosophy has yet been given us which is large enough in its scope to hold all the wisdom which distills, drop by drop, from the universe. When we wish to get at all truth or the essence thereof, it is to be found, not in any system, but in the spirit which welcomes truth with

receptive mind. The inquiring soul closes no road by which truth comes to him; and no want of his own nature is denied gratification. Truth is to be found by the aid of the receptive spirit, and not with the aid of the system-monger, who seeks to put the ocean into his own pint cup. It does not come with the aid alone of any special system, however lauded that method may be, or however exact may appear its conclusions. Nature is fluent, and ever escapes the student whose method is not as flexible as its own. It responds to the poet as well as to the scientist; and it has as much of truth for the imagination as for reason.

The student of the history of human opinions must be impressed with the fleeting nature of the speculative triumphs of the mind, and also with the fact of the inevitable return of all speculations which have in them any element of vitality. We of to-day feel that we have reached the solid rock of truth by the aid of the scientific method and the doctrine of evolution; but already we have drifted far from the first moorings of these speculations, and they have taken a direction that leads them far on towards a spiritualistic and transcendental meaning.

We may be very sure that the deeper bearings of what was in the philosophies of Plato, Leibnitz, Kant, and Hegel will come back to us and recast all which is now being taught in the name of science. No system is final, and least of all that of Herbert Spencer, even though it is the latest. Plato is in the nature of the human mind; and because he is in the nature of the mind he will reappear to the end of time. The mind will inevitably believe itself superior to all which it recognizes through the senses, whatever the speculations of philosophers. For the mind there can be no abdication of its own regal place; and whatever speculative system makes the attempt to dethrone it must come to its own destruction.

When we study Emerson, as a single illustration where many might be taken, we are not stepping back from what is of most value, because he was an idealist. He had the supreme merit of not being a system-builder, but one who saw truth from every point of view. He was a poet rather than a scientist, but he was all the better for that, for the poet is the man who sees truth as it is in itself.

If other voices are now being heard than those to which Emerson listened in his youth, it does not therefore follow that we are to ignore his pages. In no other time than such a one as now is, could the word of Emerson be more effective in leading men to a cosmopolitan view of truth, or in leading them away from the limitations which are likely to end in disaster to what is best in the human spirit. We need to hear that calm, serene, benignant voice, that voice so gracious, so patient and so restful. He was not afraid of the truth; he could hear it from every side; and he would never give it the name of any faction or of any system.

In his essay on Emerson, Mr. Lowell tells how stimulating to him in his youth was his contact with that great teacher of the moral and spiritual life, that he was the sound of the trumpet the young soul longs for, and that the remembrance of what that inspiring voice was to him still remains, so that he can say: "To some of us that long-past experience remains as the most marvelous and fruitful we ever had." In his lecture on Emerson given in this country, Matthew Arnold said there came to him in his youth at Oxford voices which stirred in him a new life, and made the air seem full of poetry and vision; that among these voices that of Emerson was one of the most quickening and important to his future career.

In this testimony of two such men as Arnold and Lowell, we learn what has been and what is the power and charm of Emerson. He is a man to arouse and inspire youth, to give them noble ideals, right motives, pure aims, and worthy ambitions. He does what is even more important; he shows them the world as a poem, as a thing of beauty and joy, as a thing that will grow more and more beautiful to them as they come into harmony with the spirit that gives it life; he shows them life as a mighty opportunity, that it calls for heroic impulses, and that the spirit of all chivalry and knighthood can be used in dealing with it from day to day. He puts before them ideals which ravish and gladden the soul, and keep it pure.

In this age of what is practical, we need to hear what does not conduce to position and money. We need to hear the poets, we need to look upon the work of the painters, we need to be moved by the musician's art. It is here that we learn in some degree to value what belongs to life for the sake of life itself; and it may come upon us that life itself is worth more than all which can be gathered together of outward satisfactions. When we live the human life in its higher sense—the sense of morality, intellect and spirit—what more can we need! Having these satisfactions, life is infinitely rich and full of blessing, endless in its opportunity for growth and for contact with truth. To know the fellowship of the common human brotherhood, to come close to men in full sympathy of heart and spirit, to live with them for their good, to dwell among them in loving kindness and tender ministry, is to make life infinitely rich, and to find in it inexhaustible store of joy.

This is what life means to such a man as Emerson; this is what those find it who come to his books with mind to discover and to receive what he has to give. He tells us that all which life needs, when we accept the spirit of plain living and high thinking,

can be easily had, without worry, without exhausting toil, and without conflicts with other men; that it is the things of luxury and adornment and high living which bring care and torment and competition. Nature contact with other men, the rich store of past human experience, these are our teachers without money and without price. Books will come to us easily when we prize them, art will bring us its glorious treasures, and all the past of human achievement is open for our inquiry and for our instruction. What will give us culture, wisdom and manliness can be easily had; only that is costly which feeds the senses and adorns the body.

Those who would live in the spirit will find Emerson their friend and guide. When they are discouraged he will give them cheer, for he will bring them into harmony with that Eternal Spirit who never fails. When they forget the path of virtue he will lead them back with loving guidance, reminding them that all peace and all growth come by the way of harmony with the Moral Order. When sorrow comes upon them, he will show them that the Eternal Light is also the Unfailing Love, that the Spirit suffers nothing which belongs to it to pass away, or to fail of its appointed task.

The task of man in this world is, that he may of his own free will, come into harmony with the Moral Order, and realize his own spiritual joy in the joy of kindred spirits. That being his mission in the great world-order, all is loss to him which leads into the life of sense and passion; all is good for him which makes him more and more a man in thought and will.

GEO. W. COOKE.

Dedham, Mass.

LITERARY NOTES.

A revised edition of Rev. M. J. Savage's Minister's Hand Book for Christenings, Weddings and Funerals, has just been issued by Geo. H. Ellis.

A biography of Benjamin Franklin, written by John T. Morse, Jr., for the American Statesman Series, will soon appear.

During the coming year, a series of papers by Professor George P. Fisher, on "The Nature and Method of Revelation," will be published in *The Century*.

The "Life, Letters and Journals" of Louisa May Alcott, edited by Mrs. Ednah D. Cheney, will be ready about Oct. 1st. The book will contain twelve chapters, each prefaced by an original poem. It will form a vivid history of the interesting life of the Alcotts.

The *Christian Life* says: "Spain is proposing to celebrate the fourth centenary of the discovery of America by offering a prize of £1,200 for the best history of that event. The history may be in Spanish, Portuguese, English, German, French, or Italian. £600 will be given to the author of that history adjudged to be second in merit."

Mr. Mott's very valuable series of articles on the "Growth of Unitarian Thought since the Protestant Reformation" closes with the present number of the *Unitarian*. The writer finds, as well he may, the culmination of Unitarianism, both on its thought side and its side of noble feeling, in the writings of James Martineau. Let any one who would know what Unitarianism is at its best, read his fine sketch of Dr. Martineau's position on another page. Mr. Mott's articles have proved so admirable that we are sure we but voice the feeling of large numbers of our readers when we express the wish that they may be given to us in the form of a small volume. They would make a most useful Manual, for study in our Sunday-schools and Guilds.

The series of controversial articles between Rev. Dr. Wace and Prof. Huxley have been republished from the *Nineteenth Century*, by D. Appleton & Co., under the title "Christianity and Agnosticism."

The *Woman's Journal* says: "Mrs. P. M. Kendall, of Cambridge, Mass., one of Maria Mitchell's sisters, will probably write her biography. Prof. Mitchell has left behind her a mass of most interesting correspondence from the Herschels, Humboldt, Hawthorne, and other eminent men and women."

Prof. Max Müller's Gifford lectures at Glasgow last year will be published here by Longmans, Green & Co., under the title "Natural Religion."

The new edition of "The Autocrat of the Breakfast Table," soon to appear, from the firm of Houghton, Mifflin & Co., is to have an engraved title-page, and is expected to be an especially attractive book in printing, press-work, and binding.

Judaism and the Science of Religion. By Rabbi Louis Grossmann, D. D. New York and London: G. P. Putnam's Sons. pp. 176. The contents of this little book cover a wide range of research and thought concerning the historic and moral development of Judaism, and the evolution of the science of religion. The author treats these subjects in a broad manner and with a candid spirit of inquiry. He defines religion as "the truth that absorbs all other truths," and then attempts to demonstrate the thought that "the science of religion is the science of Judaism." It can hardly be said that the author succeeds in this attempt, though he brings wide scholarship and breadth of treatment to the illustration of the proposition. The several chapters are of uneven merit; in some great penetration and sympathy are evident, while in others the writer is either overwhelmed in the vastness of the subject, or has not yet arrived at clearly thought-out convictions. We have here evidences of an acute thinker, but

one who is yet hampered by allegiance to historical Judaism. H. D. S.

Revelation, and *Christ in the Life* (Universalist Publishing House, Boston) are numbers 3 and 4 of the series of "Manuals of Faith" which are being issued quarterly by our Universalist brethren. These compact, useful little manuals, prepared and edited by some of the best writers and thinkers in the Universalist ranks, treat upon the various phases of Liberal Christian doctrine. "Revelation," by Rev. Dr. I. N. Atwood, while aiming to present a popular and easily comprehended survey of the subject, is not always free from abstruse reasoning and metaphysical niceties. Its position of interpretation is that of the older Universalist faith, and is decidedly conservative upon all disputed points. An occasional hasty phrase blurs the generally clear style. The expression, "pitch on," page 11, is an inexcusable blunder of this kind. Most of the critical notes or statements refer to orthodox Biblical authorities.

"Christ in the Life," by Rev. W. S. Woodbridge, is a very clear and natural presentation of a religious topic of great practical import to all readers. While there is an occasional tendency to drop into cant phraseology, generally the thought is tersely expressed and usually with great practical wisdom. It can be earnestly commended to all seeking the higher sources of personal Christian life, and especially to the youthful reader of the liberal household of faith.

H. D. S.

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month.

Unitarian Review (September).

The Rationalist's Mistake. By Charles A. Allen.

The New Gospel of Toleration. By Chester C. Platt.

A Vision of Continuity. By Wm. M. Bryant.

Growth of the Chautauqua Circle and its Lessons. By Joseph H. Crooker.

Our Western Work. By George Batchelor.

Andover Review (September).

What is Reality? Part IV. By F. H. Johnson.

Matthew Arnold's Influence on Literature. By Stephen H. Thayer.

The Sabbath in Relation to Civilization. By John Q. Bittinger.

North American Review (September).

Why I Am an Episcopalian. By Canon Farrar.

Are Public Libraries Public Blessings? By James M. Hubbard.

The Real Rights of Women. By Rose Terry Cooke.

Lend a Hand (September).

Destitute Mothers and Infants. By Lilian Freeman Clarke.

A State School of Citizenship. By Charles F. Crehore.

John Long's Way. By D. O. Kellogg.

The Sanitarian (August).

Popular Progress in State Medicine. By J. Berrien Lindsley.

External Sources of Infection in their Bearings on Preventive Medicine. By Wm. H. Welch.

Atlantic Monthly (September).

James Wilson. By Frank Gaylord Cook.

La Nouvelle France. By Eben Greenough Scott.

The Day of Rest. By Charles Worcester Clark.

The Century (September).

Napoleon in Exile. By Eleanor C. Price.

The Pharaoh of the Exodus, and his Son, in the Light of their Monuments. By John A. Paine.

The History of the Kara Political Prison. By George Kennan.

Scribner's Magazine (September).

Alexandre Dumas. By Andrew Lang.

The Place of the Fitting-School in American Education. By Geo. Trumbull Ladd.

PUBLICATIONS RECEIVED.

Church History. By Professor Kurtz. Translated by Rev. John Macpherson, M. A. In 3 vols. Vol. II. New York: Funk & Wagnalls. Price, $2.00 per volume.

What Moses Saw and Heard. By A. O. Butler. Chicago: R. R. Donnelley & Sons.

Hertha; or the Spiritual Side of the Woman Question. By Elizabeth Hughes. Los Angeles, Cal.: E. Hughes.

The Kingdom of the Unselfish. By John Lord Peck. New York: Empire Book Bureau. Price, $1.50.

An Old Religion. By J. C. F. Grumbine. Chicago: Charles H. Kerr & Co.

Extracts from the Note Books of J. B. Turner. Jacksonville, Ill.: Morton Brothers. Pph.

Sixteenth Annual Report of the Secretary of the State Board of Health of the State of Michigan. Lansing: Darius D. Thorp.

Report of the Boston Young Men's Christian Union. Boston: Geo. H. Ellis.

Southern and Indian Work. Fourth Annual Report. Boston: American Unitarian Association. Pph.

Work among Workingwomen in Baltimore. By Herbert B. Adams, Ph. D. Pph.

The Relation of the English Language to Other Languages. By A. Arnold Clark. Pph.

Salvation. By Orello Cone, D. D. Bos-

ton: Universalist Publishing House. Price, 25 cents.

The Sixty-Fourth Annual Report of the British and Foreign Unitarian Association (1889). London: Essex Hall, Essex St., Strand.

The Fortieth Annual Report of the Children's Mission to the Children of the Destitute. Boston: Rooms of the Children's Mission.

NEWS FROM THE FIELD.

We wish to represent every Unitarian church in the country in these columns, and will if our friends will help us.

Ministers, Sunday-school superintendents and teachers, and church workers everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumulation of items, but as soon as one of interest occurs, send immediately on a postal card. All items should reach us by the eighteenth of the month.

We would again ask attention to the call (published in our September issue, p. 430) for a General Unitarian Convention to be held in Chicago. The date will be the 22d, 23d and 24th of October, and the place of meeting the Church of the Messiah, on the corner of Michigan Avenue and Twenty-third Street. In addition to the nineteen names of Western ministers signed to the call as published, the names of S. M. Crothers, St. Paul, Minn., A. M. Judy, Davenport, Iowa, H. M. Simmons, Minneapolis, Minn., and H. A. Westall, Bloomington, Ill., should be added.

Word comes as we go to press that the Board of the American Unitarian Association has elected Rev. T. B. Forbush, of Milwaukee, superintendent of the western affairs of the Association. Mr. Forbush is one of our ablest ministers, and hardly any other man has had so wide a western experience.

Mr. Sunderland returns from Europe just as our last form goes to press, and will soon be at the editorial desk again. His summer has been a busy one. He has spent a week in Paris, a week in Switzerland, a week on the Rhine and in Holland, two weeks in London, a week at the English Lakes and in the Scotch Highlands, and a week visiting friends in Northern England. He hopes to find time to give his readers, in future numbers of the *Unitarian*, many sketches of what he has seen.

Alton, Ill.—A card issued by the pastor and superintendent of the Unitarian Sunday-school, inviting all children in the city who are not in the habit of attending any Sunday-school to meet them at the church any Sunday, states that the aims of the Sunday-school are:—

1. To make better and happier boys and girls.
2. To teach the children habits of clean thinking, truth-speaking and right-doing.
3. To tell to each one, as they can understand it, something about the life of Jesus and other great and good men.
4. To tell of the Fatherhood of God and the Brotherhood of man in all possible ways.
5. To make a wise use of the Bible, seeking for its great truths and good lessons.
6. To make the character of our Sunday-school teaching cheerful, homelike and reasonable.
7. To have the children remember this school as the place where right-doing was shown to be the law of all healthy, happy, noble living, and where religion was presented as the wise and obedient life which God wishes every one to live.

—About $10 was raised, recently, at the Unitarian church for the Spring Valley sufferers. Spring Valley, Ill., is a mining town of 5,000 population. Owing to an extensive "lockout" by the mine owners there, the miners have been without work since April last. So there is urgent need for food and clothing of all kinds, for men, women and children. If anyone in Alton who has good second hand clothing, shoes, etc., to donate for the sick, suffering and starving children of Spring Valley, will be so kind as to leave them with Rev. H. D. Stevens, at the Unitarian parsonage, on Third street, such donations will be forwarded without unnecessary delay. Or, if he can be informed by postal, or otherwise, where such clothing is in readiness, he will see that it is collected and forwarded.

Boston and Vicinity.—The Union Services have now closed and the churches are almost all open again. The Union Services of the Back Bay churches, held in Arlington Street Church, have been well attended throughout.

—Rev. A. M. Knapp has been preaching on Unitarianism in Japan in several of our churches,—Dorchester, Arlington Street, and Watertown, his old parish. The cause of our Japanese Mission has been much helped by the visit to Boston of His Excellency, Kentaro Kaneko, Secretary to the Privy Council of the Emperor. Mr. Kaneko, being a graduate of Harvard University, is well known to many friends in Boston; and the deep interest he has everywhere expressed in Mr. Knapp's mission, and his warm testimony to the value of his work, cannot have failed to make a deep impression.

—The Unitarian Sunday School Society has planned a series of Saturday afternoon Normal lessons for Sunday-school teachers, on the Gospel of St. Luke.—Its annual meeting is to be held at Taunton, October 2d and 3d.—The late Miss Eliza Sutton, of Danvers, has left, by her will, $2,000 to the Sunday School Society.—Miss Sutton's will also contains a bequest of $10,000 to the American Unitarian Association.

—Our readers will be interested to learn the names of those who are going out to

Japan with Mr. Knapp. The three professors for the Fukuzawa College are—of Law, Mr. John H. Wigmore, of Harvard, '83; of Political Economy, Mr. Garrett Droppers, also of Harvard, '86; and of English Literature, Prof. W. J. Liscomb, of Brown University. In the more direct missionary work, Rev. Clay MacCauley goes out for permanent service; and Rev. Theodore C. Williams not being able to go till next year, it is hoped that Rev. Minot J. Savage may be able to give a few months to lecturing in Japan. We understand that of the religious works known in Japan, those of Mr. Savage and of Mr. John Fiske are especially popular; and the Japanese are in that particular stage of scientific perplexity in dealing with which Mr. Savage has shown himself specially strong.

Dighton, Mass.—The Smith Memorial Hall, which was recently dedicated, was given the Unitarian Society by the children of Mrs. Alfred Smith of Newport, who was a native of Dighton. It is arranged for parish purposes and has, besides the main hall, a library room, kitchen, and stage. In the absence of the pastor, Rev. A. Cross, who is in England with his family, Revs. W. R. Alger, A. J. Rich, and O. Eldredge, pastors of neighboring churches, conducted the dedicatory services.

Framingham, Mass.—It is pleasant to record that during the recent vacation of the minister, Rev. W. Humphreys, on three of the four Sundays the services were conducted by members of the congregation, one by Mr. Porter, one by Dr. Adams, and the third by Mr. F. W. Bowditch.

Hudson, Mass.—A Guild of the Good Shepherd of the Unitarian church was formed here Sept. 8th, with a membership of forty-six persons.

Kalamazoo, Mich. — Rev. Carrie J. Bartlett began her work here Sept. 8th. She spent the month of August with friends at Sioux Falls, Dakota, and preached to her former parishioners of All Souls' Church.

Littleton, N. H. — A correspondent writes: "While many of our churches have been closed, we, here, have been enjoying a spiritual feast. Albert Walkley, Grindall Reynolds, and Robert Collyer have visited this beautiful portion of the White Mountains, and each has given us a sermon. Upon another Sunday came the ordination of the minister, L. D. Cochrane. The invocation by Rev. Mr. Cruft, the ordaining sermon by Rev. S. C. Beach, the charge to the candidate by Dr. Livermore, the right-hand of fellowship by Rev. Mr. Fish, and the charge to the people by Rev. Grindall Reynolds, all came as a baptism of fire to this young society. The benediction was followed by the christening, by Dr. Livermore, of Kingsley Cochrane, the baby boy of the pastor.

"From the recent church fair the Society realized $431.00. The success of the fair was largely due to the labors of friends in Boston and elsewhere. The society is growing in strength and in numbers."

Marblehead, Mass.—The Second Congregationalist Church of Marblehead, of which Rev. James K. Applebee is pastor, was recently rededicated, with interesting exercises. The service was participated in by Revs. F. B. Mott, E. C. Butler, and S. Linton Bell. Rev. John W. Chadwick preached the sermon, the subject of which was, "A Renovated Church."

Maryville, Mo.—A correspondent sends the following: "Maryville has a population of nearly six thousand, and the prospects for a Unitarian organization are of a most superior nature. A man of ability ought to be sent here at once. Nearly all the leading citizens have discarded orthodoxy and are unchurched. A Unitarian movement would meet with encouragement, and prove a permanent success in this city."

Minneapolis, Minn. — Nearly fifty people were received into the fellowship of All Souls' Universalist Church, on Sept. 1st. Rev. S. W. Sample's sermon was on the subject of communion, of which he gave a rational and reverent interpretation. In the celebration of the rite, water was used instead of wine. Under Mr. Sample's earnest work, a real revival of religion has stirred the people. The attendance at church has so increased that a large number of new pews have been put in, and galleries are to be built.

Oakland, Cal.—The series of discourses delivered by Rev. C. W. Wendté in defense of "The American Public School System" have been published in pamphlet form. The topics are: The American Doctrine of State and Church; The Roman Catholic Church and the Public Schools; Parochial and State Schools Contrasted. —A series of illustrated lectures on "A Personally Conducted Tour in Europe" have been begun by Prof. J. C. Gilson, before the Starr King Fraternity.

Omaha, Neb.—Rev. N. M. Mann, of Rochester, N. Y., has accepted the call to Unity Church, Omaha, and has been installed as its pastor.

Philadelphia, Pa.—Regular services were resumed at the Spring Garden Church, Sept. 22. The pulpit will be supplied for three weeks by Rev. J. F. Dutton, of Concord. The society has held services, consisting of the reading of a sermon, singing, etc., every Sunday during the summer.

Portland, Or.—The Pacific Unitarian Conference will be held in Portland, September 25-27. The opening sermon will be preached by Rev. E. M. Wheelock, of Spokane Falls. Essays and addresses may be expected from Rev. Drs. Horatio Stebbins and Eli Fay, and Revs. C. P. Massey,

N. A. Haskell, P. S. Thacher, W. E. Copeland, Geo. H. Greer, Ernest C. Smith, M. V. Rork, David Heap, and C. W. Wendté. Rev. Thos. Van Ness, Superintendent of Unitarian Church Extension Work for the Pacific Coast, will be present. It is hoped that Mrs. Mary A. Livermore and Mrs. Isabel Barrows will be present to assist in the organization of a Pacific Branch of the National League of Unitarian Women.

Reading, Mass.—The Unitarian Society will soon erect a vestry, a building they have long needed. It will contain a pastor's study and a reception room, besides the main room.

San Francisco, Cal.—The Sixteenth National Conference of Charities and Correction was held in this city Sept. 11–18. —On Sept. 6th, a reception was given Dr. Horatio Stebbins by the First Unitarian Church, in recognition of the twenty-fifth anniversary of his pastorate.

Sioux Falls, Dakota. — All Souls' Church has recently extended a unanimous call to James E. Bagley, of the Meadville Theological School, to become Miss Bartlett's successor.

Toledo, Ohio.—The Church of Our Father, of which Rev. A. G. Jennings is pastor, resumed their services at Memorial Hall on Sept. 1st. The subjects of the sermons for September were—"The Prosperity of Evil;" "Heredity;" "A Standard of Morals;" "Evolution of Morals;" "Rights and Duties."

West Gouldsboro, Me.—A correspondent writes: "Services have been held here and at neighboring towns during the summer, by Mr. C. T. Billings, a divinity student at Harvard. The people here are deeply grateful to Mr. Billings for his good work, and wish to express their appreciation of him. Rev. S. C. Beach, Mr. Dill and Mr. Horst, have also preached for us. On Sunday, Sept. 1st, we had the privilege of listening once more to Rev. S. A. Eliot, before he left Maine for Denver. The good wishes of our whole community go with him to his new home. Our new union chapel is fast nearing completion; and, if we have continued success, by another year we expect to see the consummation of our hopes and labors."

Winthrop, Mass.—The Unitarian Society here dedicated their new church Thursday, Sept. 12th. Addresses were given by Rev. J. F. Moors, Rev. B. R. Bulkeley, and others. The Society feels very much encouraged at the completion of its pretty house of worship.

Nothing can supply the place of books. They are cheering or soothing companions in solitude, illness, afflictions. The wealth of both continents would not compensate for the good they impart.—*Channing.*

THE NATIONAL CONFERENCE OF UNITARIAN AND OTHER CHRISTIAN CHURCHES.

ANNOUNCEMENT OF ARRANGEMENTS MADE FOR THE THIRTEENTH REGULAR MEETING, TO BE HELD AT PHILADELPHIA, PENN., OCTOBER 28–31, 1889.

The Conference will begin as usual with a religious service, to be held in the First Unitarian Church of Philadelphia, Chestnut and Aspen Streets, above Twenty-first Street, at eight o'clock on Monday evening, October 28. Rev. Dr. William H. Furness of Philadelphia will preach.

On Tuesday morning, at nine o'clock, in the First Church, there will be a celebration of the Lord's Supper, to be conducted by Rev. Robert Collyer of New York.

At ten o'clock the Conference will assemble for organization in the Academy of Music, corner of Broad and Locust Streets, where the principal sessions will take place. Tickets of admission will be required for all meetings to be held in the Academy, concerning which full notice is given below.

After the formal organization of the Conference, Tuesday morning will be occupied as usual with reports from General and Local Organizations and with the reception of Foreign Delegates. A recess for lunch or dinner will be taken at one o'clock. At four o'clock there will be a meeting of our Sunday-school Societies in the First Church. In the evening, at eight o'clock, there will be addresses in the Academy of Music, several of them concerning the opening for Liberal Christianity in Japan.

The devotional meeting on Wednesday morning will be in the Academy of Music at nine o'clock. At ten o'clock there will be four papers on "The Liberal Christian Ministry of To-day," by Rev. Messrs. J. T. Sunderland, Joseph H. Allen, John Tunis, and Francis E. Abbot.

At noon there will be a statement and appeal for the endowment of a James Freeman Clarke professorship in the Meadville Theological School.

After the usual recess there will be, at three o'clock, in the First Church, a public meeting of the Women's Auxiliary Conference. At the same hour, in the foyer or assembly room of the Academy of Music, there will be a meeting of the Church Temperance Society, to be followed at four o'clock by a meeting in the interest of young people's religious societies. At eight o'clock, in the Academy of Music, there will be a meeting, with addresses by Rev. Messrs. Brooke Herford, Edward E. Hale, J. Ll. Jones, M. J. Savage, and other well known speakers.

On Thursday, the devotional meeting will be at nine o'clock, in the Academy, to be followed at ten o'clock by papers on "Church Life and Work," by Rev. Messrs. Thomas R. Slicer, Charles F. Dole, and Julian C. Jaynes. At noon, the closing

business session, election of officers, reports of committees, formal adjournment.

The final meeting will be a tea and social gathering at six o'clock in the foyer of the Academy of Music, to be followed at eight o'clock by addresses in the main auditorium. Hon. George William Curtis is expected to preside.

As a simple, equitable, and effective means of meeting promptly the large expenses of the Conference, the council has decided to issue to all members of our own household of faith who shall attend the meeting at Philadelphia, a season ticket, price $2.00, admitting the bearer to all sessions of the Conference, the tea and social meeting at the Academy of Music, on Thursday evening, included.

These season tickets must be purchased *before* starting for Philadelphia, and will be on sale, on and after Monday, September 30, at the following places: American Unitarian Association, 25 Beacon Street, Boston; Geo. H. Ellis, 141 Franklin Street, Boston; G. P. Putnam's Sons, West Twenty-third Street, New York; C. H. Kerr & Co., 175 Dearborn Street, Chicago; and by the members of the Philadelphia Local Committee on Finance, Dr. Edward Jackson, Chairman, 215 South Seventeenth Street, Philadelphia.

Arrangements have been made for reduced rates on many of the railroads, also at certain hotels and boarding houses in Philadelphia. A circular containing information on these subjects may be obtained on application (sending one cent for postage) to Rev. Russell N. Bellows, General Secretary of the National Conference, Walpole, N. H., or Mr. H. L. Child, Secretary of Committee of Arrangements, 824 North Second Street, Philadelphia.

Churches are requested not to delay choosing delegates to the Conference. If, for any reason, the usual invitation and form of credentials for delegates have not been received, they will be sent at once, upon application to Geo. H. Ellis, 141 Franklin Street, Boston.

Communications concerning the programme or business to be brought before the Conference should be addressed to the General Secretary (Rev. R. N. Bellows), who is also the Chairman of the Council's Special Committee of Arrangements.

MENTAL RESERVATIONS.

The main difficulty with the clerical profession to-day is that few men of business or of science think that ministers are perfectly candid. I need not tell business men that they would not care to deal with persons who signed contracts with mental reservations; and the time is coming, gentlemen, when no minister will sign a creed with reservations. We are going to see in consequence a new kind of theological candor, a new kind of sincerity in regard to the subscription of creeds and the habitual use of old phrases which can be taken in several senses. It is a better time that is coming, and it is coming fast.

What is the duty of the liberal body under these circumstances? I see two plain duties. In the first place, it is our pleasant duty to give the heartiest praise and support to those members of the older bodies who come out candidly and say just what they believe, and who refuse to commit themselves to ancient declarations to which they cannot subscribe without glosses and reservations. Secondly, it is our duty to dwell habitually more on the points in which all sects agree than on the points in which they differ.—*President Eliot.*

JOTTINGS.

The new tobacco law in Michigan takes effect October 1. To call especial attention to it, the Michigan W. C. T. U. has earnestly requested all ministers of the State to preach on "The Physical, Mental, and Moral Effects of Tobacco."

Enlarge not thy destiny, says the oracle; endeavor not to do more than is given thee in charge; the one prudence of life is concentration; the one evil is dissipation; and it makes no difference whether our dissipations are coarse or fine. Property and its cares, friends and a social habit, or politics, or music, or feasting—everything is good which takes away one plaything and delusion more, and drives us home to add one stroke of faithful work. Friends, books pictures, lower duties, talents, flatteries hopes,—all are distractions which cause oscillations in our giddy balloon, and make a good poise and a straight course impossible. You must elect your work; you shall take what your brain can, and drop the rest. Only so can that amount of vital force accumulate which can make the step from knowing to doing.—*Emerson.*

An old Japanese author says: "All the soldiers of a great army can be captured, but the thoughts of the most vulgar person cannot be arrested."

Know that the main foundation of piety is this, to have right opinions and apprehensions of God.—*Epictetus.*

"The night was bitter: Pride and I
Sat gazing on it through the pane:
Who can this gallant horseman be
That at our casement draweth rein?

"We turn our faces, Pride and I;
And yet the pleading and the pain
Of that one look—nay, out of sight,
He's passed into the night and rain.

"Who could the bold intruder be?
Alas! to-day 'tis but too plain:
His name was Opportunity—
He never came to us again."

SELECT PUBLICATIONS.

We select from the Publications of **Lee & Shepard**, Boston, the following list of books which we believe will be of special interest to our readers. For the price named, the books will be sent *post-paid* to any address:

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